

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SEPTEMBER 11, 1937

WHO'S WHO

HILAIRE BELLOC has been so often and so universally columned that comment seems superfluous. The only pertinent fact to be noted now is that he spent some four months in the United States in the early part of this year. The lectures he vocalized at Fordham University, New York, have been comprised in his latest book, *The Crisis of Civilization*. While dispensing to Americans his profound information, he absorbed impressions of American life. The articles published this week and next, as will be obvious, were intended primarily for English eyes. But it is well for us to know how Belloc's international brain evaluates us. . . . ARTHUR E. GLEASON has been spending the summer as a substitute associate on the AMERICA staff. Born in Indiana and bred in old Kentucky, he attended the University of Louisville and numerous other institutions of higher learning. His name has appeared over articles on social and economic questions in practically every Catholic periodical; also, over fiction. . . . THOMAS J. SULLIVAN is a young man, and thus has more promise than achievement. His defense of the good moron is the result of research conducted while completing graduate work in sociology at Mt. St. Michael's College, Hillyard, Washington.

NEXT WEEK will be published Cardinal Faulhaber's discourse on the imprisoned Father Mayer. It escaped the vigilance of Nazi hold-up men. Delivered in defiance of the dictator, its publication in Germany was banned.

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COMMENT

THE JOINT pastoral letter of the Bishops of Spain to the Bishops of the world is now published. It was signed by the two Cardinals, the six Archbishops, the thirty-five Bishops and the five Vicars Capitular resident in Spain. It is a document of tremendous significance, not only because of the dignity and position of the signers who speak authoritatively for the Church in Spain, not only because of the repercussions on Spanish minds in both the Red and White areas, but because of the facts that it alleges and the conclusions that it draws. In categorical form it splits wide open the truth about the Civil War and the factors that brought chaos and carnage into Spain. The content of the document includes the following divisions: 1. The reason for this document; 2. The nature of this letter; 3. The Bishops' attitude in respect to the Civil War; 4. The five years which preceded the War; 5. The military revolt and the Communist revolution; 6. Characteristics of the Communist revolution; 7. Characteristics of the Nationalist movement; 8. A reply to some objections; 9. A conclusion, in which an appeal is made for prayer that discord may be dissipated and that universal peace may be created. The Joint Pastoral of the Spanish Bishops should be read by every person in the United States. We earnestly urge that every pastor distribute it to every parishioner, that every parishioner distribute it among his friends, whether they be Catholic or non-Catholic.

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RECOGNITION has been accorded by the Vatican City State to the Nationalist Government in Spain. In accepting the credentials of the Nationalist Chargé d'Affaires, Pablo de Churrua, the Vatican recognizes certain undeniable facts. The uprising of Rightist elements, civil and military, in July, 1936, under the leadership of General Franco has maintained itself by popular favor until the present moment, and bids fair to become more popular in the coming months. The Government now functioning in the White area of Spain controls thirty-five of the fifty Provincial capitals of Spain. This Government holds an area of sixty-four per cent of the 4,700,000 square kilometers of Spain. There are about 15,000,000 people in Nationalist Spain, but only 7,000,000 in Loyalist territory. Moreover, General Franco and the Nationalists have established a peaceful and orderly society in all the Provinces, have governed with justice and with the approval of the citizens, and have respected the religious and other rights of the individuals. There is likelihood that General Franco will continue his victorious sweep through the one-third area still under the domination of the Communist junta in Valencia. Nationalist Spain has the full stature of a factual, stable Government. The Bishops of Spain defend

this Government as a *de jure* government. The Holy See enters not into that question, but emphasizes what the United States and Europe must realize, namely, that the Spanish Nationalists have better claim to govern Spain than have the so-called Loyalists.

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MOTION PICTURES have this great public responsibility—that they do not lower the moral standards of their vast audiences. The Legion of Decency had one purpose and only one purpose—to rid film entertainment of morally subversive stories and of obscenities. Those two sentences sum up the content of a paper read by one of AMERICA'S associate editors early last week to the Institute of Public Relations at Williamstown, Mass. Gerard Donnelly, S.J., had nothing but praise for the Coast studios. He spoke of their fine cooperation with the Legion and stated that since July, 1934, the Legion's review board had approved ninety-seven per cent of the Hollywood product. The other speakers admitted that the Legion had brought about an era of clean entertainment, but they implied that the Catholic movement had not gone far enough and that Father Donnelly's praise of the producers was not wholly merited. The present films may indeed preserve the values of traditional morality (said one speaker); but what, after all, is morality? And why should only the standards of traditional morality be observed? It is not sufficient (said another) that the films be clean; they should also be educational and should express the great economic, political, and social issues of the times. A third speaker wanted public pressure brought against the films to rid them of what he called possible anti-labor bias. A fourth wanted to rouse the public against the screen's nationalistic and racial stereotypes. A fifth against its liberties in adapting the literary classics. A sixth wanted life shown "as it really is" and a series of great, noble, and inspiring films. Well (as AMERICA remarked once before), the Legion is satisfied that it has persuaded the industry to be good; it leaves to others the job of persuading the industry to be clever.

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LAYING aside the merits of the issue involved, the recent reading of the riot act by a United States Senator to his colleagues for their independent action on a matter of grave concern to the country, is rather perturbing. There was no serious point to the attack unless the Senator from Pennsylvania held that a Senator should think and vote with the Administration at the behest of the Executive. But this surely is highly contestable and would prove much more and much sooner destructive of democratic government than any reason assigned by

Lord Macaulay. The Supreme Court issue boils down to this, as has been made clear in the debates; shall the Supreme Court keep step with the Executive who happens to be in office? If now, on the deciding of that and major political problems, Congress must, to the sacrifice of the loyalty of its oath, also side with the Executive, where is the system of check that all admit to be essential to democracy? If the other two are shackled to the Executive, is not that precisely the definition of dictatorship, no matter what polite reservations are made in deference to the present Executive?

EFFORTS of the benign hand of the totalitarian state to extend its cultural influence beyond its own domain have reached a show-down in England. The Stuttgart Congress of Germans Living Abroad has aroused the British press by its announced intention of installing three "cultural attachés" in the German Embassy, London. The *London Times* stated bluntly that if the reported attachés were to replace the newspaper men expelled for non-journalistic activities, "it may as well be stated at once that their appointment would be altogether undesirable." It was made clear that the Government stood behind this editorial pronouncement. Commenting on Bohle's statement at Stuttgart that German nationalists would be organized to combat "old liberal ideas" in backward countries, the *Yorkshire Post* said: "Could any impertinence be more naive? Could any illustrate better the seemingly consistent incapacity of the German to realize the other fellow's point of view?" The Nazi, it adds, cannot even tolerate the non-political Rotary at home, "yet while straining at a gnat himself he expects us to swallow camels."

HEADACHES in business circles are afflicting management as well as labor. Once upon a time labor grievances were brought to management for remedial measures, and management either paternally applied a little salve in the form of higher wages, or else allowed labor to smart under its lot. Nowadays, however, management may be willing to doctor the wounds, real or imaginary, of injured labor; management may do so according to labor's own prescription and yet find itself the object of attack. The following is a perfect illustration of how management innocently contracts a headache. Employees of a chain of clothing stores in New York City belonged partly to A.F.L., partly to C.I.O. affiliates. An election to determine the bargaining agency was held; the C.I.O. group won, and was duly recognized. Behold, pickets, carrying banners bearing A.F.L. initials, paraded before the stores and shouted that the Crawford Clothing Company was unfair to union labor. In the windows of the stores were placed enormous signs acquainting the public with counter-information, advising the people of the election results, the recognition of the majority and therefore acknowledged bargaining agency, and of the union closed-shop contract enjoyed by the employees. What more could the company do? Never-

theless pickets (there was no strike) shouted that the company was unfair to union labor and asked the passers-by not to patronize the Crawford Stores. Surely this is labor factionalism gone riot. Its continuance will do more than give management a headache; it will give labor a black eye.

THE VERNACULAR in the liturgy, when and how far shall it come to be adopted? Father Martindale, S.J., apropos of an article in a Belgian fortnightly, treats the matter again in the *London Catholic Herald*. There is a natural reluctance on the part of the clergy and educated to give up the Latin in any part of the liturgy. Coming down to hard facts it is well to realize that the chief reason for the adoption of Latin now militates against its retention. The liturgy, at first, was in Greek because everyone talked it. Then it was put into Latin because, later, Latin not Greek was what everyone spoke. Father Martindale thinks that Latin should be replaced in our non-sacrificial prayers, in all that is not essentially official. Thus the Mass would remain Latin (and incidentally the writer gives some experiences from the laity's use of the English Missal to justify this) while the Sacraments, such as Baptism and Marriage, would be in the vernacular. In a rite like Baptism, he would have the "central" or essential prayer, e.g., the words of the form, retained alongside the vernacular. He would also include Vespers, Tenebrae and much of the Holy Saturday ritual among the vernacular. We believe with Father Martindale that, with due reserve to Church authority, an intelligent study of the matter of the living language in the liturgy is commendable. Father Martindale further believes that if we took trouble we could teach quite a lot of Church Latin to the laity, and that all that helps to the laity's participation in the liturgy should be fearlessly and thoroughly discussed without personal likes or bias.

PREPAREDNESS measures and the expenditure of vast sums for rearmament are at once an index of the restlessness that rules the nations as well as a drain on national resources. Taking one nation, Great Britain is spending more than four million dollars a day in her five-year program. This program will cost the country more than the net cost of the four years and eight months of the World War. Those who contribute the money are told that war in Europe has been delayed five years by the British rearmament plan. Prime Minister Neville Chamberlain characterizes it a contribution toward peace. Quite as easily and a good deal more truly it may be designated a by-product of the mentality or lack of it that ruled the deliberations at Paris at the end of the World War. There were begotten the fruitful seeds of the antipathies, distrusts, hatred and vengeance that have manifested themselves repeatedly in the twenty years that have succeeded. The intelligent historian of the future will find little difficulty in tracing step by step the forces that have brought about the present impasse, and the contributions toward the next war.

LABOR'S OBLIGATION TO JOIN OR NOT TO JOIN

An answer to the question of a worker's duty

ARTHUR E. GLEASON, S.J.

HOWE, the English commander, decided to set his fleet in motion in the autumn of 1777, and move on Philadelphia. In the summer of 1937 the local Brotherhood of Teamsters decided to put their truck fleets out of motion and not to move produce into the City of Brotherly Love. When the British soldiers came, the townfolk were able to sell food for English gold; when the trucking fleets were at rest in garages, the Philadelphians found it difficult to purchase food for themselves. As soon as a strike begins to be a real pain in the routine, public sympathies with abused labor quickly ebb, then flow in the opposite direction. The strikers' wages, hours and previous conditions of servitude are lost in the fog of angry resentment at being incommoded by their articulate plea for redress. With picket lines on the horizon and half-fermented thoughts a-brewing, Mr. and Mrs. Public utter harsh words about the unions. Deep demnition is poured upon labor leaders, as though these men had maliciously instigated a general evil for some personal good. Standing thus on the battlefield of industrial warfare and surrounded by clouds of acrid controversy, the local victim is hardly an ideal judge of unionism. Under such circumstances a harassed burgher smoldered with indignation at union tactics and out of the fire of protest came the burning question: Must a worker join a union?

As citizens we know that we have the legal right to join the union of our choice. The Wagner Act says so. As Catholics we know that we have the natural right of forming unions. Pope Leo XIII said so. But having the innate right is not the same as having the duty. If I have no obligation to join a union, but merely a right, I may choose not to exercise it. Though fully assured of the right to associate with one's fellow-workers in order to attain a semblance of parity in bargaining strength, one may pertinently ask: "But have I an obligation to join some union or other? Am I shirking an actual duty if I fail to sign up? If I fail to be a brick in the wall of labor's defense?"

Unfortunately, neither of the two great Encyclicals on Labor and the Social Order gives us the answer in so many words. True, Pope Leo in concluding his immortal *Rerum Novarum* wrote: "Everyone should put his hand to the work which

falls to his share, and that at once . . . and the working class, whose interests are at stake, *should* make every lawful and proper effort." Uniting with others is surely a lawful and proper effort to better one's working question. In approbative terms, Leo wrote of trade unions and the benefits of organization for self-protection. Forty years later, Pope Pius praised those authoritative directions of Leo as having "encouraged Christian workingmen to form unions according to their several trades"; and added: "Many were thus confirmed in the path of duty."

Confirmed in the path of duty! Does this passage mean that workingmen have performed a duty when they become members of a trade union? Perhaps, but not certainly. The context seems to indicate that, by joining Christian or neutral trade (or industrial) unions, workers avoid unions subversive to Christian ethics.

That Pope Leo strongly recommended the organization of workers into strong, orderly unions is clear enough. Still, a papal recommendation is not tantamount to a moral obligation, so the question persists: Is it my duty to become a member of an occupational union? We might arrive at an answer by considering the *need* of unionization. If some kind of union is factually necessary for the great body of workers to obtain those wages and conditions of labor to which they have a natural right, then the duty to form and maintain such a union arises out of this very necessity. If, in the first place, the laborer is strictly entitled to and needs a familial wage to support himself and his own in frugal comfort; and if, in the second place, the sole effective way to obtain this wage is by collective bargaining, then workers are obliged to support the indispensable bargaining agency. To deny this is to deny the obligation to take the one available means to secure a decent living.

Some are quite content to shift the burden, letting the other fellow join up, pay dues, attend meetings, enter protests, ask increases, march on picket lines. Such behavior can be plain parasitism. When union money and union efforts are spent to better working conditions, to "up" wages, shorten hours, and obtain other advantages, these benefits, ordinarily, accrue to all the workers in a plant or

industry. Or, we may hear the objection that better wages and hours could have and would have been got without the bargaining strength or striking power of the unionists. If this be true, one wonders why the gains granted to labor were withheld until an organized demand was made and a costly, crippling strike was just around the corner. Moreover, to contend that labor could have reached its present status without unions is dangerous toying with labor history. Moreover, the present supposition is that only through organized, unified pressure can workmen actualize their rights.

But these and similar objections do not come to grips with the real issue. One cannot gainsay the principle of labor uniting to defend its interests without flying in the face of the Popes. Unions as such have a legal and ecclesiastical sanction.

If, on the one hand, organizations are needed to protect and improve the economic lot of the workingman, and on the other hand these unions are controlled by grafting or irresponsible leaders, surely the cure for unionization is not membership starvation. We do not counsel the destruction of civil society because there is graft and incompetence—lots of both—in high places. Rather we join civic committees, organize tax-payers' leagues, enter joint protests and the like to lessen political thievery and favoritism. Civil government is nec-

essary for gregarious mankind. Postulating the necessity of unions for laboring mankind, one expects to apply about the same kind of medicine for labor pains as for civil ills. Not flat refusal to cooperate, but purging the sickly system of offending members and of offensive practices is the real and effective remedy.

Hence the Catholic worker should join a union and as a member work conscientiously within to prevent further abuses, to support and supply able candidates for leadership, to soften class hatred, to urge fidelity to just contracts, to moderate exorbitant demands, to offset Communistic influences.

Trade unions of Catholics only are inexpedient in the United States. Therefore, Catholics may and should join what the Pope has called "neutral unions," that is, those trade associations that are neutral toward religious beliefs. In a country where unionization is a necessary prelude to effective bargaining for labor's indubitable rights, it is the duty of Catholics, as of all workers, to unite in organizations established for the purpose of securing just wages and decent working conditions. If, heretofore, some leaders of these organizations have proved themselves radicals or racketeers, then Catholic unionists should get union labor to clean house. Surely, shunning the unions and damning their leaders fulfils no duty.

BELLOC SURVEYS THE AMERICAN CHURCH

A first article, dealing with population

HILAIRE BELLOC

A PLAN has been in my mind for many years past to write a survey of the Catholic position in various countries. I have never carried out this plan because it seemed to me increasingly difficult, as I surveyed it, without the detailed knowledge of a great many conditions such as few Europeans can possess, and certainly not myself. But during a recent visit to America extending over four months, wherein my duties led me into contact mainly with Catholic families and institutions (I had gone to lecture at Fordham, the great Catholic University in New York), I found myself able to obtain an outline—if no more than an outline—of the Catholic situation in the States.

Anyone writing of an international matter carries in his mind the contrasts as well as the similarities of the various situations he is describing. Thus, if you were dealing with such an international force as Communism today you would have to point out that it had hardly any strength in England, and why; how in France it was found in the transport service and the industrial towns but not among the bulk of the agricultural population; why it had been such a menace in Germany; how and why it appealed to certain sections of the Russians, and so on. In the same way a discussion of the Catholic situation in any modern nation involves quite as much recognition of the differences between na-

tions as of the similarity in the claims made everywhere by the Catholic Church.

The first difficulty in discussing Catholicism in the United States—or anywhere else, for that matter, except where there are very small minorities of Catholics living in societies almost wholly non-Catholic—is to be clear as to what one means by the term “Catholics.”

It may be used of practising Catholics alone, and a practicing Catholic may be defined as one who communicates not less frequently than once a year and presumably goes to Mass weekly. But that is a narrow definition; the Catholic body in any mixed society is wider than that. It includes, at least, nearly all those who have been baptized Catholics, or at any rate all those who have been instructed in their religion or been familiar with the practice of it by others during their childhood. It may include (and in my judgment should include, if one is discussing the effect of Catholicism on the whole of a society) even those who have had no instruction, perhaps not even baptism, but who have lived as part of a Catholic family, in a society mainly Catholic, and are in sympathy with the Catholic tone and traditions.

Between the widest of these limits and the narrowest there must be everywhere a very considerable margin. You see that margin at its widest in such a country as France, where the national atmosphere is traditionally Catholic, where there is widespread indifference, where, at the same time, a great number of specifically Catholic ideas are deeply rooted, and yet certain most active political organizations (such as the Masonic “Grand Orient”) are violently opposed to the whole Catholic scheme and use all their energies to destroy it.

That is one end of the scale. At the other end of the scale you have a nation like the Poles in Poland itself. Excluding certain important minorities in the country, which minorities live within the geographical boundaries of Poland, but are not Polish, the Poles are a homogeneously Catholic people.

Now in this scale American Catholicism lies very far “to the right,” that is, the proportion of the total Catholic community which is also practising and actively Catholic is exceedingly high. There is a good historical reason for this. The Catholic Church came into America from without. The original society of the United States was not only overwhelmingly Protestant, but overwhelmingly anti-Catholic. But the philosophers of the eighteenth century, to whom we owe the American Constitution, held it as a sort of dogma that no religious difference between citizens should affect their political status, and this very strong feeling, though it cannot be defended in strict reason, made the spread of an alien spirit possible.

The Catholic immigrants who poured into the United States during the nineteenth century, when economic expansion was clamoring for new workers, were at first mainly Irish; to these were later added Germans, Poles, Italians, and in certain parts of the country a small proportion of French Canadians. Both because they were foreigners by origin, and also because their religion was not that of the

majority, still less that of the people who owned property and dominated social life, the discipline in the Catholic body had to be strict, or it would have been swamped. As it is, there has been a heavy, if unknown, proportion of leakage. There is certainly an element of leakage today, though estimates differ widely on its extent; but now the Catholic body as a whole throughout the United States is both held in strict discipline and highly organized. That is the first thing that strikes a foreigner in this country if he will be at the pains to study its real conditions.

The next thing to note about Catholicism in America is its urban quality. It has been pointed out in a recent study of American statistics that American society as a whole may be divided into three fairly equal zones. There is the agricultural body, including local populations up to, say, 2,500 souls. These are not exactly villages nor market towns, for these typical European institutions do not exist in America, but they are small agglomerations of shops and crafts and professional people standing in wide neighborhood to a farming population. The next zone above this, about equal in numbers, has been called “middle town.” It includes all the small towns of from 2,500 to 3,000 population, and at the other end the larger towns of say 50,000. The third zone is the zone of the very large American towns. The population of each zone is about the same as each of the other two, each forming about one-third of the population.

Now the strength of Catholicism is in the large towns and it is at its weakest in agricultural America. This has some simple and highly defined political consequences. It gives the Catholic views more emphasis because it speaks in great numbers just in those centers where opinion and expression tell most. But at the same time it permits the opponents of the Catholic Church to challenge her on the ground of national tradition. The great cities are far more cosmopolitan than the countryside. There are wide districts in the United States where the farmers and the professions depending upon them form the bulk of the population and where Catholics are absent or in very small number.

These things being so, we might say that while American Catholicism, if you looked at it statically, that is, if you looked at it here and now without taking into account its past and its future, comprises a powerful minority of the nation, certainly a fifth of the white population under the widest definition of Catholicism, and at least a sixth under the most strict definition, is also urban, and specially strong in the greatest cities. It is most active in the larger nerve centers of the nation. One could add to this that a very high sense of unity and cohesion had been given to the Catholic body, superior perhaps to any similar body in the world.

But nothing human can be looked at statically alone. We must consider any human phenomenon in the dimension of time as well, and I propose in a following article to consider how the development of this thing is shaping, or the probabilities of it, for no man can do more in estimating the future than consider the possibilities.

THE GOOD MORON COMMITTS NO CRIME

A defense against a moronic calumny

THOMAS J. SULLIVAN

THE DETECTIVE pushed the heavily-wrapped, unrecognizable figure into the police car and turned to the newspapermen: "He's a moron, 26 years old, looks 17, and has the mind of a child of eight. . . ." He stopped, shifted a cigar from one corner of his mouth to the other, and climbing in beside the driver, sped back to Manhattan,—leaving the reporters feverishly scribbling the first details of one of the most sordid murders ever committed in New York State. Half an hour later wire, radio and telephone scream, "Moron!" to the nation's headlines.

With what appears to be a wave of these crimes sweeping the country, it is strange how little people know about the moron. In the popular mind the term is associated with anything and everything from what is particularly degenerate in crime to what is particularly foolish or imbecilic intellectually.

Without question, the greatest contributing factor to this increasing conviction are the newspapers, whose police reporters shrug and tag "moron" on every unusual sex offender dragged into court. Thus has been built up a tremendously unjust case against a group of unfortunates numbering in this country approximately a quarter of a million persons of both sexes, whose only crime is that they have failed to mature intellectually—as men and women they possess the minds of children ranging from eight to twelve years.

Two of the most highly publicized of these front page murders have been the Loeb-Leopold and Hickman atrocities of Chicago and Los Angeles. In both instances, detectives and reporters rushing in where scientists would tread with care, immediately attributed the crimes to morons. The grim truth escaped with the discovery of the perpetrators—both brilliant university men in one case, and a high-school honor student in the other. Similar instances can be multiplied, but after none has the honor of the moron been vindicated. He has no honor and vindication is absurd!

In an attempt to establish such a vindication, the writer has made a study of eight of the more recent scientific surveys of the moron extending over a period of eighteen years, all of which conclude with the suggestion that the popular concept as to the

delinquency of the moron be revised. Edgar A. Doll, Director of Research at the Vineland, New Jersey Training School, corroborates this by pointing out personality, temperament, character and morality as more serious than feeble-mindedness in accounting for the much-publicized crimes of the delinquent moron.

Even after cursory study, it must be admitted that as in the intellectually normal, so in the moronic, the evil influences of poor home-training, environment and bad associations operate to produce the criminal. In other words, the moron can be and is actively social or anti-social, just as the normal person can be and is.

Statistics from Sing Sing, Auburn, Joliet, San Quentin, Massachusetts and Indiana State Prisons aggregate to suggest that twenty-seven per cent of all criminals in America are feeble-minded. But applying the same test to a similar cross-section of the general population—for instance, the two million recruits in the World War—the tremendous conclusion must be drawn that more than thirty per cent of the general population of the entire United States are morons!

This, of course, is ridiculous; but might not the same absurdity be deduced from the previous figures? Nevertheless, although we should accept them, we see that the morons have the best of it in the general proportioning by something like three per cent.

The late Dr. Fernald, one of the outstanding authorities in America, after more than twenty-five years of careful scrutiny, concluded that there are bad morons and good morons just as there are good and bad persons of normal mentality. Of the 470 mental defectives included in one of his studies, 24 had been sentenced to penal institutions, and it was found that these few had been incorrigible from childhood and had demonstrated apparent criminalistic tendencies from the earliest years of their childhood.

Thus we find that as in the normal group so in the moronic, there is the law-abiding type and the criminal type. But the popular conviction of the man in the street that the latter preponderates is as erroneous and unjust as to judge all men by the world's prison population. Hence, in view of facts,

the instance of newspapermen appealing to detectives for a scientific dictum is scarcely one of "deep calling to deep."

But aside from the newspaper caricature of the moron, there is a twin indictment which until recent years seemed to have a real basis in fact. The biological charge is based on the heredity of the mental defectiveness and the morons' alleged unusual fertility, while the socio-economic objection has its rise in the belief that morons are incapable of self-support, are incapable of social adjustment and are consequently an increasingly serious financial burden to the State.

The eugenic furor, surviving the "alarmist era" just prior to the War, brought into prominence the biological indictment caught up in the phrase, "menace to society." But in the light of more recent studies made by such authorities as Dr. Bernstein and Dr. Fernald, the earlier conclusions on the heredity of mental defectiveness have been and are questioned, with the result that to a great degree at last, these earlier conclusions have been discounted.

The charge that morons always have moronic children is not true. Dr. Myerson's survey of a thousand patients at Wrentham State School in Massachusetts revealed that both parents were normal in sixty-nine per cent of the male patients and in fifty-four per cent of the female patients. In ten per cent of both groups, one parent was feeble-minded and in six per cent, it was shown, both parents were so. All this seemed to offer rather convincing evidence.

The accumulated evidence of half a dozen like studies seems to indicate but one thing, that the heredity charge against the moron is tremendously overstated. Moreover, it is unjust, for half or more of the feeble-minded children discovered in public schools or in clinics come from normal parents. Hence, the present evidence in the hands of science anent this biological objection is entirely insufficient to justify either the adverse newspaper propaganda or the sterilization and marriage-prohibiting legislation operative against the moron in so many States.

The charge that morons are unduly prolific can be dismissed with a word, for it is now generally accepted among the informed that the slightly higher birthrate among these people is not explained by the mental defectiveness, but rather by their cultural level—following the established fact that the birthrate varies inversely with the cultural level. In the case of the moron it is something under two children per marriage, thus more closely approximating the four children per marriage necessary to keep a constant population than do the birth-control-ridden marriages of normal people. In this aspect at least, it would seem the moron is the better citizen.

In considering the social and economic adaptation of the moron it might reasonably be expected that the society to which the moron is supposed to adapt himself should itself be adjusted. Our social system is in some sense and degree out of joint; its own factors and levels are not properly geared together

so as to further the correct functioning of the whole.

And it is to this disjointed organism that the moron is expected to adjust himself in order to be acceptable to society!

When it is pointed out that the staggering sum of fourteen billion dollars was expended in four years to adjust economically, and ultimately socially, our normal population to our maladjusted social scheme during that period, the difficulty of the moron becomes understandable. By such comparison, after reviewing the facts of the moron's economic and social status, it might be gathered that the difficulty of his socio-economic adaptation has likewise been grossly exaggerated.

In a convincing study of more than six hundred cases made a few years ago, seventy-two per cent of the men and seventy-four per cent of the women had made successful community adjustments. The well-known doctor who made the survey estimated that three out of every four discharged from institutions after a period of training achieve successful social rehabilitation. And it must not be allowed to escape attention that these institutionalized morons are for the most part the least adaptable socially; for, precisely because of their obvious social inadequacy, they were temporarily segregated for "socialization." Moreover, there are thousands of morons who escape detection in the maze of city life and manage themselves and their affairs despite their dull intelligence.

A recent investigation, emphasizing the above figures, although made in the mid-depression period, indicates that given the same environment and exposed equally to business and financial vagaries, it is in their ability to support themselves that the morons and the normal "control group" more nearly approach a level. From all of which it might justly be gathered that even in the social and economic objection against the moron, there is much to be said on both sides.

That, in brief, prescinding from the newspaper travesty, is the true status of the moron. Consequently, it can be said that the judging of the majority of these people by the faults of a few, and looking upon them as a menace from which society must be protected, has no basis in objective evidence—the eugenists and their sorry baggage of sterilization, birth-control and marriage-prohibitive legislation notwithstanding.

What then should be concluded? Only this, that it might be well to be quizzical in perusing our somewhat naive newspaper reports featuring the moron; and confronted—as apparently we must—with the usual lurid news-story, to be aware that there are morons and morons, that there can be insane morons just as there can be insane normal people. The ten- or twelve-year-old mind can become diseased just as the normal, mature mind can become diseased. But to brand all morons with the stigma of monstrous crime for the delinquency of those mentally, temperamentally or morally diseased within the group is about as just as placing a like stigma on all men for the activities of the insane among us.

THE PUBLIC DEBT AND HOW IT IS PAID

Joe Zilch thinks the Government pays it!

PAUL L. BLAKELY, S.J.

IN HIS usual frank manner, Hugh Johnson recently remarked that it is impossible "to get a rise out of the average gent" by telling him the amount of the public debt. You could, if you added a penny to the sum of his personal debt; but that is different. Joe Zilch and Benny Higgins, and about three-fourths of the rest of the population believe that the Government's debt is no more their debt than Bill Thompson's debt is their debt. They think that the Government always pays all its debts, but if it does not, it's no business of theirs.

It never occurs to Joe and Benny and Bill that the Government will never pay a penny of its debt. What the Government will do is to make them and the rest of the boys pay it. It is doing just that at this very moment. If Joe makes \$2,000 per year, the Government, State and Federal, takes out \$400 in cash for taxes. Joe cannot get away by pleading that he owns no property. Like Nigger Jim in *Huckleberry Finn* he owns himself, but unlike Jim he is not worth a thousand dollars. In the eyes of the Government, he is worth about forty per cent of that sum, and the Government appraisingly sells him down the river.

The Federal Government has a debt of about \$37,000,000,000, and not a penny in cash of its own. The States in the aggregate add about \$20,000,000,000 to the country's debt, and they too are penniless. The only way in which they can get money is by taking it from Joe and Benny and Bill, and you and me, and the rest of the crowd.

If memory serves, one of Candidate Roosevelt's favorite themes in the 1932 campaign was the high cost of government. This he deplored because it put a heavy burden on the citizen. He was careful to explain, too, the fallacy of the assumption that only the rich paid taxes. Taxes, he pointed out, were paid by everybody. "I regard reduction in Federal spending as one of the most important issues in this campaign," he said, and he announced that before any man entered his Cabinet, he must pledge absolute loyalty to the Democratic economy doctrine, and complete cooperation "looking to economy in his department." The President was absolutely right. Taxes are paid by everybody, but the heaviest burden is carried by those who never see a tax-collector.

If the father of the family buys a package of cigarettes, he pays a tax. When the mother purchases food at the corner grocery store, she does not—as yet—pay a direct tax. What she pays is the price of the food, plus the tax that has been imposed on the owner of the shop by the city, the State, and the Federal Government. All must pay, the rich and the poor alike; those who have never been liable to an income tax and those whose chief study in life is to avoid paying this tax; all who wear clothes, and who eat, and who sleep under a roof, must pay. For the Government has no money of its own, and the Government pays for nothing. Every bill that the Government runs up, you and I must pay, and what we cannot pay must be paid by our children.

Yet we go on spending money. For every dollar taken in, the Government spends nearly two. A high official at Washington said last year that the country could safely bear a debt of forty billion dollars, but beyond that it was dangerous to go. It is hardly necessary to point out that governments must spend money, but it is decidedly necessary to point out that there is a limit beyond which they become bankrupt. The Federal debt is rapidly approaching the danger line. In fact, unless the next Congress shows moderation, the debt will cross it next year.

Yet, as the late Senator Robinson said in one of his last speeches on the floor, (June 18, 1937) discussing the bill to appropriate another \$1,500,000,000 for relief: "Nobody seems to worry about the debt. We spend and we spend and we spend, and there are some who vote for all appropriations and against all taxes." The Senator admitted that he had done something like that himself, "but the point I am making is that we cannot go on forever doing it."

Now it is probably true that we could add ten per cent to our debt without straining the country's credit. But, in the absence of any strongly developed tendency to balance the budget, is there any reason to suppose that Congress would stop at that point? If it does not begin to retrench, taxes will have to be raised. New appropriations necessarily mean that the Government must find new sources of income and drain the old ones dry. But the tax rate cannot be raised indefinitely. Try to raise it

beyond a fixed point, and the returns at once begin to diminish.

It may be that we are not facing another economic depression. But there is no certainty in the tones of those who prophesy increasing prosperity. I would draw attention to two other paragraphs from Senator Robinson's speech of June 18:

In the time of prosperity we ought to begin to put our house in order. Let me ask what would happen if another depression such as that which began in 1929 or 1930 and which has continued until recently, should strike the people of the United States next year or the year following?

Of course, we do not look for it, we hope it will not occur, but there are some who say that we will have a recession in industry and business. What if our revenues from incomes should fall off? What if the sources of taxation available for the United States should dry up to an extent, as they did dry up in 1930 and the years which immediately followed that year? We should find ourselves in a situation which would be terrible.

As Mr. Roosevelt said in the 1932 campaign: "The Government, like the private citizen, must give up luxuries it can no longer afford." The picture has changed since that time, but the principle remains true. It could be stated even more strongly. There are times when the Government must, like every citizen, retrench even upon necessities.

Joe Zilch thinks that the Government pays the public debt. He is living in a fools' paradise. The Government never pays debts; it merely contracts them. Joe pays.

A PEAK IN DARIEN

SOME years ago, a manufacturer of shoes had but one shop, and that inconveniently located in a back street in the old part of Manhattan. His grandfather and his father had sold shoes in that very shop, now somewhat enlarged, and he steadfastly refused to change to more accessible quarters. As if in apology, however, the walls of the old shop were fairly covered with a quotation usually but incorrectly, I believe, attributed to Emerson—something to the effect that when a man makes anything good, even if only a mousetrap, all the world will blaze a trail through the forest to buy it.

Some Catholic secondary schools operate, I fear, on the same plan. What I have in mind is not their proverbial modesty which debars them from emphasizing the plain truth that here the best article is made. I am thinking, rather, of a certain quality of inaccessibility.

They are as gardens enclosed, with the gardener on his holiday, and the key hard to come by. To address a letter of enquiry to a school of this kind, and to receive an answer within a reasonable time is (like getting the right telephone connection in Paris) more than a happy event. It is a triumph. For, to paraphrase Keats, their administrators are the children of Silence and slow Time. As often as they receive a letter of enquiry they become, I fancy

... like stout Cortez ...
Silent upon a peak in Darien.

There are exceptions, of course. Many schools have secretaries to care for correspondence. Others, I fear, extend to the public, and even to parents of their pupils, a rule fairly common in Religious Orders, I believe, but originally intended to apply only to personal correspondence.

Now it may indicate laudable self-denial for a Religious to put his letters aside unread for a couple of days. But I do not like this unilateral virtue. People do not write letters to a school to amuse themselves. Letter-writing as an amusement went out when movies and the Ford came in. They write because they need the help which only a Catholic school can give. Hence, if a Religious desires to make a letter an occasion for mortification, I suggest an excellent form. *Sit down and answer it at once.*

Only yesterday a father asked me how to get in touch with the head of a certain boarding school for boys. He spoke as one might who sought an introduction to the Grand Lama of Tibet. He wishes to enter his son, and on August 1, he had written asking about requirements. He wrote again on August 15, and is still without an answer. I only hope that he does not end by sending the youngster to the local public school.

Yes, our Catholic schools make the very best mousetraps. But I'm afraid that the world has changed since Emerson—or whoever it was—wrote about blazing trails through forests to purchase them. Today we must go out and sell our mousetrap. It's the hardest kind of selling, too, for we are trying to sell to people who either do not want a mousetrap, or who think that the best mousetrap is manufactured by Miss Snubbins who conducts a School for Young Ladies (\$1,500 per year, without extras) over on the Avenue. When we sit remote and silent in the heart of the wood, we shall lose our trade, even though we do manufacture the very best mousetrap.

By way of contrast, let me say that I once wrote Miss Snubbins for a catalogue. By return mail I received a letter, and the next day brought a book of views, with a list of alumnae who resided in my neighborhood. One week later I was informed that a Miss Tewksbury, representing the Snubbins, would call next Tuesday to look my daughter over. As I have no daughter, this created a situation from which I extricated myself in craven fashion. I telegraphed Miss Snubbins that I had been unexpected summoned to Australia. That was some years ago, but I still blush for shame.

Assuredly, the thing can be overdone—but to return to our shoe shop. When the last of the family died, the corporation which took over the ownership removed the mottoes from the walls. Shortly thereafter, they opened two other shops in accessible parts of the city, and a year later they were forced to enlarge the factory.

They had discovered that people do not like to blaze trails through the forest. I suggest that our schools get out of the woods, and take the first step by writing more and more letters (this too will delight the heart of the Hon. James A. Farley) in prompt response to enquiries. JOHN WILTBYE

WITH SCRIP AND STAFF

VASSAL KINGS AND QUEENS

AS the summer draws to a close, summer schools disband, and conventions sound their final flourish. Never has there been so manifold and so resounding an appeal to Catholic youth to engage in the apostolate as this past few months. Echoes from abroad—Pax Romana, J.O.C.—mingled with the vigorous orchestration of the Sodality Summer Schools of Catholic Action, the Catholic Students' Mission Crusade, the Catholic Worker, the Central Verein, the interracial movement, the Catholic Theatre movement, and many other big events.

As an epilogue to all this, I quote the words addressed a few years ago to the Society of the Women of Nazareth by the Rev. James Van Ginneken, S.J. This society, founded in 1921, was composed of a group of young women who organized and directed a youth movement for Catholic Action known as The Grail. The Grail has made a deep impress on young Catholic life in Europe. Said Father Van Ginneken, who edited the original text of Groote's *Following of Christ*:

"For some years I have been haunted by one thought: it has oppressed me, yet it has been a source of inspiration and strength to me: 'Why has the world not yet been won for Christ?'"

"It is not because the masses are narrow-minded or short-sighted, for the flock does not lead itself; it is because those who should lead do not recognize their vocation. For it so happens that this world is ruled by great men and women, not by legislation or by force, but by living ideas. Nor is this contrary to democracy, for it is an inevitable condition in a world of human beings.

"There are those to whom God has given special talents, special qualities which make them by their very nature the leaders of others; inevitably such people must be a strong influence for good or for evil. To them God has entrusted—nay, delivered—the work of saving the world. These gifted ones are vassal kings and queens of the invisible kingdom.

"And what do they do?"

"The majority of them live culpably deluded; the minority are satisfied with honorable, respectable, comfortable mediocrity; but neither group has the least realization of its own responsibility. They work at themselves, at their own souls; yes, some even do a little for the common good, sometimes almost as cleverly and zealously as a tradesman works for his own business. But they are not kindled, they are not burning, they are not on fire, they are not glowing furnaces or craters of volcanoes; neither are they like lashing flames that drive their light across the world, blazing with the glory of God.

"No indeed! They are petty, they are lukewarm, they are fastidious, cowardly and small hearted,

they are softened by too much comfort, too much security, too much reliance on the good things of this life. They do not believe in the complete self-sacrifice which Jesus came on earth to teach us. They have not thought enough of that fire which Christ as a true Prometheus brought from Heaven to earth, and which He would like to see setting the whole world ablaze.

"I speak particularly to young women; I ask them: 'Why do you not listen to the voice of God?'"

"Have you ever considered that with the same care which you have spent on your dress, your face, your hair, your furs and your jewels during the last five years, you might have saved fifty souls for time and eternity? Souls which through your selfish indifference are now lost in the emptiness and misery of sin!"

"But now you are faced with the next five years. God offers you the choice between the same journey of futility and vanity, or a new road full of consolation, full, also, of hunger and thirst and fatigue, but a road along which you will carry healing and joy to those who wait in the shadow of death for the message that you can bring to them.

"You can be assured that again thirty out of fifty persons will choose the old, easy way of vanity, perhaps even forty or forty-five. The exact number depends upon your own trembling, hesitating soul, upon how you accept the grace that is offered to you or reject it.

"I write these words to increase the number of the chosen few, perhaps by two or three, perhaps only by one. Perhaps God made me write them for you alone, perhaps He knows that to you only they will sound a challenge.

"Go then in great sincerity and ask God humbly if it is indeed you whom He is calling to His service. . . .

"Christ said: 'I have come to cast fire on the earth, and what will I but that it be kindled!' Faithful to the example of Mary, the Woman of Nazareth, who in the midst of the Apostles was allowed to receive the fire and light of the Holy Spirit, go—go out, urged by that Spirit, and kindle the world, set it on fire with His Love."

Father Van Ginneken's words to the young people of Europe might equally well be addressed to the young people of the United States. Youth in this country abounds in "vassal kings and queens." But if we wish the young to consecrate their vigor, their talents, their means to the service of Christ, we must give them inspiration and direction. This means following them far beyond the confines of the classroom with patient organization and adult education. What youth does, in the last analysis rests upon the efforts and the example of their elders.

JOHN LAFARGE

TOTAL ABSTINENCE

AT the recent convention of the Catholic Total Abstinence Union, the opinion was expressed that total abstinence was going out of style. Young people were "taking to drink," and to strong drink too, as though imbibing regularly were a habit to be acquired as early as possible.

We hope that this opinion reflects nothing more than the view of a too fervent advocate of total abstinence. We often air opinions boldly at a convention which on sober reflection we modify or withdraw, but we are not sure that on this occasion the speaker went too far. Not all young people are handicapping themselves by this habit, but too many labor under an impression that the serpent in the bowl can be transformed with ease into a household pet.

It is fairly certain that the abuse of liquor has decreased since the Federal Prohibition Board turned in its guns, dismissed its spies, and faded away. Yet no one who surveys the field can be satisfied with the present legislation for the control of the traffic in alcoholic beverages. The fundamental error of practically all this legislation, as we have frequently observed, is its assumption that the trade is primarily a source of revenue. It is that, of course, but only incidentally. Whatever may be said of other countries, with us this traffic has always been a social danger continually threatening to get out of hand. Control by legislation will achieve at best only a partial success, when this fact is not taken fully into account.

Even more fundamental, however, is the erroneous belief that the abuse of liquor can be suppressed, or even held within tolerable bounds, by legislation alone. That was the fallacy of the Eighteenth Amendment. As in every other social problem, so here too the law has its function, but it must be supported by public opinion if a satisfactory solution is to be reached. Federal Prohibition did not fail because all its objectives were bad. It failed because the regimented support given in the earlier stages was soon supplanted by almost general opposition.

But we do not favor the general purposes of the C. T. A. U. solely because it seems to us that the Union can help to solve a social problem. In this day when men seek ease and comfort as never before, we welcome a society which tries to show men and women how to practise self-denial, and by their example to help those to whom alcoholic drink is a proximate occasion of sin.

The Catholic Church condemns the Manichean tenet that alcoholic liquor is an evil in itself. But while she teaches self-control in the use of every creature, she encourages mortification and self-denial. It is not wrong to use alcoholic beverages in moderation, but it is surely an exercise of virtue to abstain from them for a supernatural motive. That is why the Church has blessed societies which promote total abstinence. Surely they are needed today in a world which classifies voluntary self-denial as a form of insanity.

IN WHAT SCHOOL?

IS your child in a Catholic school? If not, your work is cut out for you, for you are bound by a serious obligation to give him a religious education. This means much more than taking him to Mass on Sunday. You must *teach* him religion, just as the teachers in his school are teaching him, we hope, the elements of secular learning. Do you know your religion well enough to teach it? Have you the teacher's gift? Is there enough time at your disposal? Answer these questions honestly, and consider your position. You have a duty to perform, and Almighty God will ask an accounting.

MONDAY, SEPTEMBER

WHEN in the last session of the Constitutional Convention the venerable Franklin said: "I confess there are several parts of this Constitution which I do not at present approve," he did not speak for himself alone. But most of them agreed when he added that the Constitution, in spite of its faults, "if they are such," would be a blessing to the people "if well administered." "This is likely to be well administered for a course of years," he continued, "and can only end in despotism, as other forms have before it, when the people shall become so corrupted as to need despotic government, being incapable of any other."

September 17, 1937, should be a day of heart searching. In his *Notes* Madison tells us of the high hopes which many entertained when the Constitution was submitted to the States. "Whilst the last members were signing it," he writes, "Doctr. FRANKLIN looking toward the Presidents Chair, at the back of which a rising sun happened to be painted, observed to a few members near him, that Painters had found it difficult to distinguish in their art a rising from a setting sun. I have said he, often and often in the course of this Session, and the vicissitudes of my hopes and fears as to its issue, looked at that behind the President without being able to tell whether it was rising or setting: But now at length I have the happiness to know that it is a rising and not a setting Sun."

It is pertinent to put the question on Constitution Day. Was Franklin wrong? Are we today a people "so corrupted as to need despotic

PAY FOR OVERTIME

ONE petition discussed at a convention of Federal employes catches our eye. It asks pay for overtime! Some still insist that the Government is a model employer, which is precisely what it is not. It overpays political favorites. It underpays all employes in the lower brackets, and many in the higher. It refuses pay for overtime. That makes a fairly black record. The Government has been threatening private employers, it has poured out a flood of rhetoric about social justice, and next year it will give us a wage-and-hour law. One thing it will not do, and that is clean its own house.

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government, being incapable of any other"? The answer is not to be found in perfervid eulogies of the Constitution, or in the mordant attacks of interested and alien-minded politicians.

The Constitution will not automatically secure "the blessings of liberty to ourselves and to our posterity." Only when "well administered," can it be more than a document which expresses the high hopes of our forefathers. Badly administered, it will "end in despotism."

The Constitution cannot be a suitable instrument of government for a people who have been gradually alienated from the principles of the Declaration of 1776.

The Constitution cannot be the supreme law for a people who do not habitually practise self-government, or who slacken in passionate hatred of encroachment by any government upon their liberties.

The Constitution cannot be an impulse to social and economic progress when administered by men who deny the doctrine of natural rights, or the place of religion in government assigned to it by Washington in the *Farewell Address*.

Are we today, as were our fathers 150 years ago, religious-minded? Are we interested in government, as they were, or only in partisan politics?

"A lady asked Dr. Franklin," writes James McHenry, in his *Papers*: "Well Doctor have we got a republic or a monarchy. A republic replied the Doctor if you can keep it."

Can we keep this Republic?

THE TROJAN HORSE

PROBABLY John L. Lewis returned from the Milwaukee convention of the United Automobile Workers of America with mixed emotions. On the face of the record, he and his followers won a fight which promised to be disastrous, but they left behind them a minority which promises to give trouble. As to what Mr. Lewis proposes to make the C. I. O., it is, perhaps, too early to speak. The C. I. O. may become a lever for Mr. Lewis's political ambitions, or it may purge itself of its disorderly elements and evolve into an association working solely for the protection of the wage-earner. Twelve more months, or fewer, should let us know.

But it is disappointing to reflect that the convention ended with no assurance that the C. I. O. intends to move against its disorderly elements. That it has plenty of these, not even Mr. Lewis has openly denied. From a conservative source, we cite what we take to be the conservative estimate that "the C. I. O. had thirty-five Communist organizers in the steel industry." (*Catholic Charities Review*, September, 1937). In addition to these trouble-makers, continues the *Review*, "it is also a well known fact that the C. I. O. had forty Communist organizers in the automobile industry in Michigan and that a number of Communists are in positions of leadership in the various locals of the United Automobile Workers Association." The recent appointment of Harry Bridges by Mr. Lewis would indicate that Communist influence in the C. I. O. is strong, and, at least in some localities, controlling.

This *Review* which was fighting for the rights of the wage-earner at a time when some of the modern paladins were still in the nursery, views this Communist infiltration with regret and apprehension. When John L. Lewis announced his campaign to unionize the heavy industries, we supported him, for it had become evident that the A. F. L. plans were wholly impracticable. The older association had never been able to make any headway in the steel and automobile industries, to mention but two, and in these fields the workers were at the mercy of their employers.

The C. I. O. made a good beginning, but soon began to spoil its case by importing Communist tactics. If evidence be sought, it can be found in abundance in the strike in the steel plants of the "independents" at Warren, Niles and Youngstown, in Ohio. The C. I. O. adopted a procedure which pleased "Tom" Girdler immensely. It enabled him to turn public opinion against the strikers by presenting a defense which completely obscured the real issues.

It was a typically Communist strike. How long will it take organized labor to learn that the last thing desired by Communist agitators is peace, and, as the *Review* observes, a constructive labor program? "Their immediate aims" in any strike planned by them "are destructive and chaotic." The strike cost the C. I. O. nearly half a million dollars, and the strike was lost. Put in other words, the

C. I. O. spent this sum taken from the wage-earners to allow the Communists to stage a demonstration. And the pity of it all is that the strike ended with the merciless barons of the steel industry in a stronger position, and more determined than ever that the workers should join no organization which the industry did not control.

It is part of Communist strategy to discount Communist influence or participation in strikes. No doubt in these troubled times some are too apt to discern a Communist hiding behind every tree. But it would be disastrous to accept the assurance of Communist members of the C. I. O., and of some who are not Communists, that the two groups are wholly dissociated, and that the C. I. O. is strong enough to withstand any and all Communists said to be "boring from within." Earl Browder's interest in the C. I. O. is certainly not that of a pale recluse in his study. The first step of the Communist International is to get inside the lines of organized labor, and then to control it. John L. Lewis seems never to have heard of the Trojan Horse.

The C. I. O. must free itself from Communist influence. It must discard Communist tactics. Otherwise it will ruin organized labor.

"LIBERAL"

TAKING one consideration with another, the lot of the liberal, like that of the policeman, is not a happy one. At least it is not happy if the liberal has a weakness for logic or consistency.

Very much in the public eye at the moment is a public official recently raised to a high position. He is hailed as a "liberal" by the *Nation*, Harry Elmer Barnes and Earl Browder. Very probably these exponents of liberalism know one of their own blood when they see him.

Yet on his record this liberal appears to be biased, constricted in his views, and impatient of criticism. In his early days, appearing as counsel for a murderer, he based the defense on an appeal to the hatred, strong in that community, of Catholics and Negroes. Five years later, as a candidate for public office, he sought and obtained the hearty support of the Ku Klux Klan.

In his public life, this official fought every attempt to abate, through legislation based on the Fourteenth Amendment, the frightful national scandal of lynching. To appeals from Negroes deprived of their natural and constitutional rights, he turned a deaf ear. The legal lynchings at Scottsboro interested him not a whit. It is not of record that he defended them. Nor is it of record that he condemned them, this great liberal, or that he expressed the hope, after the Supreme Court had sternly rebuked the lynchers, that the prisoners would be given a fair trial.

Sometimes we wonder just what the *Nation*, the *New Republic*, Harry Elmer Barnes, and the Communists mean by "liberal." Their definition is apparently wide enough to include Stalin and Cárdenas.

THE TEST OF LOVE

ONCE upon a time, there was a very pious person who outwardly seemed to be an excellent Catholic. He was deeply interested in an association for the promotion of a certain charitable work, and another characteristic was his devotion to the Little Flower. He was wont to distribute at his own expense pictures and even statues of this Saint who in these crass materialistic times comes to us like a breath from Heaven.

Now both the work and the devotion were good, even holy. But somehow neither appeared to make this pious person a pleasant person with whom to live. He may have loved God, but he did not seem to be greatly in love with his family. He was charitable to the children of dead people, but he was so harsh and unreasonable with his own children that first they feared him, and then they hated him, and at the earliest possible moment one after the other they left his house. He was wont to contemplate the gentleness and the humility of the Little Flower, but he forgot both in his relations with his wife, a timid lady who wilted under his hardness and scarcely dared call her soul her own.

In brief, this pious man was not one who would lead those nearest him to admire the workings of Grace in the Christian soul.

As we read this veracious narrative and, it is to be hoped, find it a spur to good resolutions, we may ask what was this man's chief defect. Tomorrow's Gospel (Saint Matthew, xxii, 35-46) will give us the answer. The doctor of the law asked Our Lord: "Which is the greatest commandment in the law?" not because he wished to know, but to show that he was clever enough to trap Our Lord in His answer. "Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets," and not on our devotion to any pious work.

Now God forbid that any word be said against a devotion or society authorized by the Church. Equally may God save us from thinking that an outward zeal for any devotion or society can take the place of the first and greatest Commandment. Our unfortunate friend did well in promoting devotion to the Little Flower. He did very ill in failing to imitate her love for her neighbor by which she proved her love for God. Again, by helping the orphan, he obtained, let us hope, the grace to die in God's favor, but his first love should have been for his wife and his children. The piety that is harsh, bitter, repellant, is not a true piety, precisely because it is not a loving piety.

Let us be as severe and unrelenting as nature can bear, with ourselves. But we ought to be gentle and easy with others, especially with those of our own household. How can we say that we love our neighbor when we make life bitter for him? And if we do not love our neighbor, what reality is there in our professed love of God?

CHRONICLE

THE GOVERNMENT. The Resettlement Administration changed its name, became the Farm Security Administration, September 1. It will administer the Bankhead-Jones Farm Tenancy Act. . . . In Hyde Park, where he is spending a month, President Roosevelt signed the sugar-quota bill extending the life of the Jones-Costigan act to 1940. Because of discriminations the bill makes against sugar refiners in Hawaii, Puerto Rico and insular possessions, the President was about to veto it. Assurances from Senators and Congressmen that these discriminations would be obviated in the renewal legislation necessary in 1940 and that the alliance between the cane and beet growers and the refining monopoly had been ended caused Mr. Roosevelt to tear up his veto, sign the bill. . . . Mr. Roosevelt signed the Tax Loophole and Third Deficiency bills. . . . Senator Burke of Nebraska declared Mr. Roosevelt was an active candidate for a third term. . . . The President gave a pocket veto to the bill authorizing appropriation of \$294,852.97 to veterans' organizations for aiding destitute veterans of the World War or their dependents. He signed a bill authorizing \$30,000,000 for flood control. . . . Appropriations Committee member, Congressman Taber, of New York, declared that the net national debt, as of June 30, was \$38,590,293,658.98. Since 1933, the Administration has spent about \$35,000,000,000, he stated. . . . August 30, President Roosevelt signed the Idle Census bill. The measure left the method of count to his discretion. The President was unable to stop Congress from passing some bill but succeeded in preventing adoption of a real idle census bill. There will be no compulsion, no house-to-house canvas. The unemployed do not register unless they so desire. . . . 1,308 marines of the Sixth Regiment sailed for duty in Shanghai. . . . Secretary Hull informed both China and Japan that the United States reserves all rights for damages to American lives or property. . . . Secretary Hull characterized the proposal of the Hungarian Government to resume part payments of its debt to the United States as a "heartening sign of recognition of the importance of conserving the sanctity of inter-governmental contractual obligations." . . . He also announced an intention to negotiate a reciprocal trade agreement between the United States and Czechoslovakia.

AT HOME. Andrew W. Mellon, Secretary of the Treasury in the Harding, Coolidge, and Hoover Cabinets, noted industrialist, died August 26 in Southampton, L. I., aged eighty-two. . . . The Bethlehem Steel Corporation was accused by the National Labor Relations Board of unfair labor practices, cited to appear for a hearing. . . . The National Labor Relations Board defied the Federal District

Court for the Northern Pennsylvania District. The court ruled that an A. F. of L. union had a valid closed-shop contract with the National Electric Products Corporation at Ambridge, Pa. The Board pitted its authority against that of the court, ordered an election for collective bargaining. . . . The A. F. of L. re-entered the International Federation of Trade Unions. . . . On September 1, Most Reverend Walter A. Foery, was installed as fifth Bishop of Syracuse.

GERMANY. German exchange students were given courses in ideological training to enable them to become "political soldiers" for the Reich on foreign campuses. . . . Hanns Johst, President of the Reich Literature Chamber announced that German embassies in the future will have "cultural attachés." . . . "Germans abroad exist for the Reich," was the theme of Nazi leaders during the nine-day Stuttgart Congress for Germans Living Abroad. The organization of Germans outside the Reich was made an official part of the Foreign Office. . . . Secret police closed the headquarters of the Protestant Confessional Synods in Berlin. The Hitler regime ordered Evangelical churches to report the amount of church collections, to indicate how the funds will be spent. . . . Protestant Bishop Wurm declared: "No nation should seek to elevate a faithful son of the Fatherland to the throne of God."

SPAIN. Nationalist headquarters announced Nationalist troops had rolled back the Leftist drive and taken the offensive southeast of Saragossa, driving a wedge between Fuentes and Belchite. The Reds fell back as Nationalist bombers dumped fifteen tons of explosives on their lines. Franco reported recapture of all territory taken by the Leftists in their Aragon drive. Only in the Belchite sector, southeast of Saragossa, did the Leftists continue to exert pressure. . . . Heavy fighting was reported in the Carbonero Mountains below Teruel. . . . In northwestern Spain, the Nationalist legions crossed the Santander border into the province of Asturias. . . . August 31, Leftists launched a new attack at Quentar and Guejar Sierra, east of Granada on the southern front, but were unable to break through the Nationalist positions. . . . Renewed Nationalist pressure on the Guadalajara lines northwest of Madrid was reported.

GREAT BRITAIN. London demanded full redress from Japan for the wounding of Sir Knatchbull-Hugessen, Ambassador to China, by Japanese aviators. The British note characterized the attack as inexcusable. . . . The reported plan to install three

Nazi "cultural attachés" at the German Embassy in London brought out the information that the London Government would refuse to receive them. . . . The British destroyer, Havock, was attacked between Alicante and Valencia, Spain, by an unidentified submarine. . . . The British tanker, Woodford, was torpedoed and sunk by an unknown submarine. A hurried Cabinet meeting in London was called and decided to send additional war vessels to the Mediterranean.

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SINO-JAPANESE WAR. Japan established an 800-mile blockade of China's seacoast, the Jap naval patrol stretching from the mouth of the Yangtze River, just north of Shanghai, for 800 miles to the south. . . . Stiff resistance impeded landing of Japanese troops at Woosung, but reinforcements landed with little difficulty in the Yangtzepoo sector of Shanghai's International Settlement. The main body of the Japanese fleet anchored opposite the International Settlement. . . . Chinese troops withdrew to prepared lines beyond the range of the big guns of the battle fleet. Fourteen Chinese divisions desperately fought the invaders in the countryside around Shanghai. . . . Japanese war planes extended the conflict over an area 2,000 miles long from Canton in the south to Nankow at the Great Wall. The results of the Japanese air bombers was everywhere evident. Some sections of Shanghai presented charred skeletons of thousands of stores and dwellings; heaps of Chinese bodies, men, women, children. Chinese villages through the Woosung area were smoking ruins. It was estimated that defenseless Chinese civilians to the number of 6,000 were killed in two weeks by Japanese air raiders over Shanghai alone. Japanese also bombed Nanking, Nanchang, Canton and other Chinese cities. Following the civilian slaughter, Japan announced August 30: "At the present time we will refrain from the bombardment of civilian populations." . . . Another effect of the shells and bombs: great throngs kept Shanghai's priests busy in confessions. . . . August 30, China complained to the League of Nations, charging Japan with an unprovoked war of aggression, a continuation of her program of military conquest started in Manchuria in September, 1931. Japan was violating three treaties, China alleged—the League of Nations covenant, the Kellogg-Briand pact, the Nine-Power treaty. . . . Generalissimo Chiang Kai-shek called on the Powers, "who believe in the sanctity of treaties," to intervene, halt the Sino-Japanese war. . . . Off the mouth of the Yangtze River, Chinese aviators mistook the Dollar Liner, President Hoover, for a Japanese transport, released their bombs, killed one American, wounded nine others. Immediately China apologized to Washington, guaranteed full redress, full financial reparation. . . . August 29, China announced conclusion of a non-aggression pact with Soviet Russia, offered to enter a similar pact with Japan. . . . On the northern front, 1,000 miles by air from Shanghai, rain and mud impeded the heavily mechanized Japanese units. One Japanese army strove to drive over the Peiping plain against

Nankow Pass; another army in the Kalgan sector, 125 miles northwest of Peiping, marched on, hoping to capture the entire length of the Peiping-Suiyuan Railway.

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FRANCE. The power given to the French Cabinet to govern by decree expired at midnight, August 31. Before it lapsed, the Cabinet set up the National Railway Company, by which the six big systems of France will be eventually merged. The State will hold fifty-one per cent of the company's stock. Socialists demanded immediate nationalization of the railroads, but the decree provides that operation of the six lines by the State-controlled company will start January 1. . . . During the first six months of 1937, deaths exceeded births by 19,000.

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RUSSIA. Two women were shot at Leningrad charged with poisoning food at a children's home. . . . Ten more Government officials went on trial for alleged plotting to wreck collective farming. . . . Leaders of the Komsomol were accused of failing to detect spies, also for corrupting the young by drunken debauches. . . . Thirty-two more citizens were shot in the Far East for sabotage. . . . Charges of "wrecking" were hurled at members of the Aviation Administration. . . . The Stalin purge continued picking up minor officials and Communist party leaders in widely separated parts of the Soviet Union. Eleven minor executives were on trial in Georgia; seven at Ostrov were sentenced to death. Thirteen were on trial in the Azov-Black Sea region, charged with spreading disease among cattle. In Moscow a train conductor was condemned to death for a fatal accident, shot. . . . September 1, the Soviet Union commemorated the Bolshevik revolution of twenty years ago with a theatre festival.

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FOOTNOTES. Pope Pius received in private audience August 31 Marquis of Aycinena, Charge d'Affaires for Nationalist Spain. The interview completed the Marquis' presentation of his credentials to the Holy See. . . . Belgian's Premier Van Zeeland called Parliament to answer charges he accepted pay as vice governor of the Bank of Belgium many months after he became Premier. . . . Premier Kolomen Daranyi of Hungary informed the German Minister, September 1, Hungary will no longer tolerate Nazi pamphlets attacking the parliamentary system, advocating dictatorship. . . . Riots against the Concordat with the Vatican continued in Yugoslavia. . . . Cardinal Gaetano Bisleti, prefect of the Congregation of Studies, died August 30. . . . The Polish Government for the second time protested the "persecution" of Poles by the Nazi authorities of Danzig. . . . The Little Entente conference held in Sinaia, Rumania, ended August 31, with all differences between the nations, Czechoslovakia, Rumania and Yugoslavia, ironed out. . . . September 1, President Cárdenas announced continuation of the social revolution on the industrial, commercial, agricultural fronts.

CORRESPONDENCE

EYE ON ART

EDITOR: Recently the question has been raised in AMERICA, tentatively at all events, whether there is a Catholic norm in art forms. Evidently there is, because on March 15, 1923, the Holy Office published a brief decree, signed by the late Cardinal Merry del Val, under the heading *Monitum ad Locorum Ordinarios*, referring to criticisms and reviews in newspapers and periodicals which approve books, writings, pictures, sculptures and other art forms repugnant to Catholic doctrine and the Christian sense. Ordinaries are admonished to keep an eye on such things. The decree may be found in the *Acta Apostolicae Sedis* for 1923, page 152.

New York, N. Y.

W. H. W.

IRELAND MISTRESS

EDITOR: Those of us who see in the Irish language the shield of Ireland's Faith are indebted to David Gordon for his article, *The Twilight of the Celtic Twilight* (July 24).

It is noticeable that the Irish instinctively disapproved the literature and drama of what is loosely called the Irish or Celtic Renaissance. It found support mostly among the patronizing *intelligentsia*, who regard them as a brilliant, witty, imaginative, but superstitious people. They disapproved because they felt it to be false to Irish Catholic tradition. It is creditable to them that they were not deceived by this strange product of Irish minds.

For the past hundred years in governmental schools, private and Catholic schools following their lead, an Anglicized system of education in Ireland labored and in our day brought forth a brood of literary skeptics.

Cardinal Newman delivered his great discourse on *The Idea of a University in Dublin* in 1852. That idea, in line with Governmental policy, was to found an English Catholic University or, if you please, a Catholic English University in Ireland. No one more than he was concerned to preserve Catholic Faith. He then deplored and pointed out that there was no Catholic English literature, and declared "that English literature will ever have been Protestant." Who that has read it can deny its Protestantism or has been unaffected by it? The people of that day seemed oblivious of the Catholic culture expressed in Irish, which had been for ages the bulwark of the Faith against the heresies of the foreigner. They did not foresee the consequences of the immersion of the Irish mind in the "well of English undefiled."

English literature has been the mental pabulum of the Catholic Irish since the days of our grandfathers—grandfathers whose tongues gagged at the

strange speech foisted upon them but who miraculously refused to accept the philosophy of life it taught. What could come of such an imposition but a spurious literature, a Celtic twilight, neither Catholic, Irish nor English, the extinction of Irish Catholic culture in the English night?

Now that Ireland is mistress in her house an effort is being made by the restoration of her language to bridge the gap in her ancient Gaelic tradition, and there is hope from it that she may in our day, as she did of yore, hold aloft the light of sanctity and learning in a distracted world.

Chicago, Ill.

D. RYAN TWOMEY

G-MAN ADVICE

EDITOR: I have received a copy of the August 21 issue of AMERICA which includes the editorial, *Religion or a Policeman's Club*.

More and more frequently the fact is brought forward that while crime detection is necessary, crime prevention is of equal importance. If we can strike at the root of the evil, it will later be unnecessary to cope with its full-grown form.

There is no better method of securing crime prevention than by teaching the moral laws based upon religion.

Washington, D. C.

J. EDGAR HOOVER

Director: Bureau of Investigation

FIVE-POINT HISTORY

EDITOR: In your issue of August 28, you print an excellent editorial on *The Catholic Schools*, showing their absolute necessity for young people who are to face the dangers of life. You stress the importance of the Catholic teacher, but say nothing of the textbook that is put in the hands of the pupil. You do not seem to know that in many hundreds, if not several thousands of Catholic high schools the textbook from which history is to be learned is a preacher of indifferentism because it treats all religions as alike, with the exception perhaps of the Catholic religion which is treated as though on a lower level.

I would propose that those who choose history texts would examine the books as to their attitude towards the following points: 1. The origin of mankind by immediate creation of God; 2. The choice and preservation of the Jewish nation and its purpose; 3. The person and character of Jesus Christ, His miracles, His teaching, His resurrection; 4. The office of St. Peter and the Apostles and its exercise right after Our Lord's death; 5. The origin of the Papacy (cause and time).

The book might be tested on other points, but the

treatment of those five topics will show whether it is advisable to place the text officially into the hands of students and teachers who will see the objectionable passages again and again. Should not the numerous Catholic history teachers, many of whom have the honorable title of Ph.D., be able to produce books for our children in which the most sacred and fundamental doctrines are correctly presented? Such persons, familiar with the difficulties met with in history teaching, might be freed from class duties to devote their time to an occupation which is far more important than actual instruction.

Milwaukee, Wis.

F. S. BETTEN

MISUNDERSTOOD

EDITOR: Monsignor Hawks has taken me to task for several misunderstandings on the Oxford Conference. I do not want to get caught in a controversy with a man of Monsignor Hawks' expert knowledge and long familiarity with this subject; still I believe that some of my misunderstandings were not so grave as Monsignor Hawks suggests.

I admit and regret the inaccuracy of writing *Life and Works* instead of *Life and Work*. I was, however, aware of the difference in identity and origin of the *Life and Work* movement from the *Faith and Order* movement. I did not suspect that my language conveyed the opposite impression, and hope that others did not derive the same meaning. I did not intend to affirm the juridical continuity of Oxford with Stockholm. I compared the two because many of the delegates attended both congresses, and especially because of the similarity, and even more the significant diversity, of the topics discussed.

As for what Monsignor Hawks calls the most striking event at the Conference, the protest of the German delegates of the Old Catholic and Free Churches against the message to the German churches, surely another opinion is possible. The Old Catholics, Methodists and Baptists combined are only a small fraction of German non-Catholics; and Bishop Otto Melle's address can very well have been a manifestation of the nationalism the Conference was seeking to condemn.

New York, N. Y.

GERARD J. MURPHY

UNIVERSITIES

EDITOR: In the August 21 issue of *AMERICA*, in an article entitled, *Catholic Negroes Question Catholic Colleges*, John T. Gillard, S.S.J., has this sentence: "In Chicago another Catholic University is open to Negro girls but only in the extension courses."

My observation has been that earnest propagandists are frequently hurried into error by an excessive zeal, and Father Gillard is no exception to judgment based on my observation.

Following the publication of Father Gillard's article I made inquiries as to the treatment of Negroes at De Paul University and at Loyola University, both in Chicago. From the authorities at

De Paul I received an "emphatic" statement:

Negroes are not excluded from any department of the University. We have never publicized our attitude with regard to the colored question, but it has been a matter that was settled years ago and is lived up to. There are, at the present time, a number of Negroes in attendance at De Paul University.

From Loyola University I learned as follows:

Catholic Negro girls are not taken as students at the campus college, although Negro men are, because this is exclusively a man's college. Negroes, men and women, are, however, admitted to our summer courses which are carried on at the campus.

The only other division of the University which absolutely excludes Negroes, men and women, is the Dental School, and until this July the Dental School was not under the academic control of the University.

Quite a number of Negro women and occasionally a Negro man are registered in the Graduate School. The University College, which is not an extension course, also admits Negro men and women.

Accordingly, Father Gillard's article gives a false impression of the condition existing in Chicago, and I was somewhat chagrined to see such a misleading statement printed in *AMERICA*.

Chicago, Ill.

T. F. PETERS

ACTION IN SEATTLE

EDITOR: An appreciable effort is being made here at St. Joseph's in Seattle to put *AMERICA* into every Catholic home in the parish and to stimulate the Holy Name men throughout the diocese to read and spread *AMERICA*.

We have in *AMERICA* an effective antidote for the poison of Communism insinuated into American homes in magazines, periodicals and newspapers. Wake up, Catholic men of America! Help to strengthen the nation by reading *AMERICA*.

Seattle, Wash.

PATRICK LYONS

PORTRAIT PAINTER

EDITOR: That most delectable, delightful and convincing article by Father Feeney, *An American Problem*, (June 26), reveals him as a psychoanalyst of the first order—not of the superannuated Freudian variety but a psychological portrait-painter of uncommon awareness.

He recognizes in "Dad" so many of one's own acquaintances; the gentleman is not a ribald jest but a sad actuality. (I employ the word actuality not wishing to prostitute the term *reality*.)

With priestly compassion, Father Feeney launches lightly and delicately upon one of the major symptoms of oncoming doom and defeat, viz: The romantic dementia prevalent among "these regular old boys, you know," heralding senility.

One delicious feature produced by Father Feeney's *American Problem* is the reaction stirred in certain quarters arousing suspicion that some of "Dad's" compatriots, though living in glass houses, do not hesitate to throw stones (caustic remarks).

Canton, Penna.

GERTRUDE W. HAYWOOD

LITERATURE AND ARTS

OCEAN TROUBLE, A DISEASE OF THE INTELLECT

LEONARD FEENEY, S.J.

I shall make it my business to go back five or six years, as the movies can, and I shall figuratively plant my camera and sound-machine on the deck of an Italian liner, three days out from Naples and en route to New York, just passing when we board it, the last fringes of shore on the outposts of the Azores.

Let us not blame the boat for the dreary individual I shall describe traveling thereon. He simply *happened* to take an Italian liner at Naples. He might, if he had cared to, have gone to Cherbourg and come home on the *Ile de France*, or the *Beren-garia*. The same situation would have occurred, and the tale now being told would be exactly the same.

Now that we are on the boat, a good way to get a *locale* will be to go to the B deck (the fashionable one in the *de luxe* section) and follow Chico, the deck-steward, as he passes down the line of steamer chairs, dispensing to blanketed sea-gazers their afternoon rations of crackers and tea. (There's chicken soup, too, if you wish it, and an uncountable variety of pastries.)

Chico wheels a wagon, and each customer is expected to stop him and select from an assortment of trays whatever delectables or drinkables may suit his fancy. As we go along with Chico we see people sprawled on deck-chairs in all attitudes of repose, proving what an infinite number of designs the human body can assume when the will abandons it to the law of gravity. In that long procession of distorted figures you will observe a rhombus, a rhomboid, a truncated prism, a parallelopiped, and will be tempted to poke each with a stick to see what sort of human personality emerges from the diagram. Let us examine one.

That right-angle triangle with its feet stuck out in front of it and a folded blanket on its stomach, is Mr. Wells, a thin, sad-faced little man of middle age, possessed of a moustache and an evident dyspepsia, who looks during journeys as if he wished he had never taken them, and who is particularly pitiable at sea. Mr. Wells has been asleep, but wakes up when Chico confronts him, and after a bewildered conference with himself selects a cup of tea with lemon and no sugar, and an innocuous cracker

unviolated by any icing. Mr. Wells stares at his food, and when he has assured himself that the tea is really tea and the cracker really a cracker, he smiles a tired smile, indicating not that he is too tired to smile but that he is tired of trying to find something worth smiling at.

Mr. Wells could easily be dispensed with, but, now that I have stopped to notice him, I must not in charity leave him unexplained. His pitiableness cannot be all due to dyspepsia. Indeed, one wonders if some of his dyspepsia is not due to his pitiableness—a vicious circle in the physio-psychological order, for soul and body can get at each other in this way and undigested ideas will often cause a good dinner to be badly assimilated.

Mr. Wells is suffering from—I feel certain of it—ocean trouble. Ocean trouble is not to be confused with sea sickness; the latter is an affair of the intestines, the former of the intellect. If I may put it boldly, Mr. Wells is mentally unable to digest the ocean. You see, he has assumed that the ocean is a problem, and it is not, it is a mystery.

There is a great difference between a problem and a mystery. In the one you expect ultimately to find a solution, although you are in darkness about it when you tackle it for the first time. In the other you never expect to find a solution, but keep on getting more and more light as you go on. A problem is exhaustible, a mystery never. A problem is meant for one's scientific mind, a mystery for one's poetic and religious mind. A problem caters to one's sense of curiosity, a mystery to one's sense of wonder. A cross-word puzzle is a problem, and so is a detective story (erroneously called a "mystery story"), and the fact that such diversions are taken so seriously in our day is a sign that our sense of religion and poetry has begun to decay. In solving a cross-word puzzle you begin with a maximum of perplexity and proceed through a maximum of annoyance until you come to a maximum of light. And then what? And then nothing! No truth has been acquired, the mind has enlarged in scope not one inch. A disorder deliberately planned by the cross-word puzzle maker has been untangled. Interest in the subject ceases immediately and permanently.

For there is nothing in the world so uninteresting as a completed cross-word puzzle, unless it be a completed detective story when the last chapter has been reached and the "mystery" solved.

This question of problems would be innocent enough if it were confined to the realm of recreation and entertainment. Puzzles, charades and make-believe murders serve their purpose in refreshing the mind when it is tired. But in the ethos of which Mr. Wells is a product it is assumed that the mind is always tired; incapable of grappling with thought in its own right, and needing constantly to be fed formulas that promise ultimately to do away with the necessity of thinking altogether. Through a mass of informative literature, compendious in content, ranging all the way from prophecies (about the past) to histories (about the future), Mr. Wells has managed to touch spots in the whole field of knowledge. But unfortunately he has studied each subject with the wrong side of his brain. He has learned theology from a mathematician, ethics from a physiologist, metaphysics from a novelist, and psychology from a breeder of rats. He has studied chemistry theologically, theology biologically, biology sociologically, and sociology paleontologically. He is already on the verge (with the aid of a Sunday magazine Messiah) of studying his own existence fourth dimensionally, which offers difficulties when one has only a three dimensioned head. Problems are sometimes not fun.

And yet, confronted on a sea voyage with that large, importunate item, the ocean, Mr. Wells feels faint rumblings in his conscience, more poignant even than the rumblings in his stomach, warning him that all is not well when one tries to dismiss the ocean as a problem. For the ocean is, as far as the imagination goes, an infinite thing. True, the ocean is in fact limited, and conceptually we know that it has boundaries, and that navigators and surveyors can mark them. But our imaginations can never stretch as far as our numerical calculations. A thousand miles of water, two thousand miles of water, are all the same to the imagination. Add the Atlantic Ocean to the Pacific Ocean, and *imaginatively* you have the same ocean, because the picture-making faculty in man's mind is incapable of snapshotting even a millionth part of either. It is the same way with the stars. A million stars or two million stars, though mathematically vastly dissimilar, make exactly the same imaginative and emotional impression on the mind.

God intended it this way, and wanted, as far as was possible, to represent His own infinity in the magnitude of the created things He sets before our eyes. *Benedicite, sol et luna, Domino: Benedicite, stellae coeli, Domino: Benedicite, maria et flumina, Domino.* From the imaginary infinity of the things we see we are intended to rise to the actual infinity of Him Whom we cannot see. This is the ocean's chief purpose—compared to which its secondary purpose as a usable thing is almost nil—namely, to be a religious symbol proclaiming its Creator's immeasurableness and everlastingness. But to a non-contemplative intelligence like Mr. Wells's, filled with the rubbish of tinkerism and problemism, the

ocean is merely a bulky absurdity, an extravagant squandering of water, ceaselessly swishing and swaying, put there by nobody, serving no purpose and making no sense.

To one in this frame of mind (and the steamship companies assume that all their passengers are in this frame of mind) there is only one thing to do about the ocean when it confronts you, surrounds you, overwhelms you on all sides. Ignore it. Turn your attention to those distractive enterprises abundantly supplied by the steamship companies for the diversion of passengers to whom earth's wonders have no spiritual significance. Go in heavily for hoop-throwing, ping-pong, shuffle-board, or horse-racing with wooden horses. You may not enjoy yourself—recreation is never enjoyable when it is made a career—but at least you will avoid that mental *mal de mer* that comes from being stumped by the too-muchness of the Atlantic.

It is to Mr. Wells's credit that although the ocean bores him, he is even more exasperated by the skittishness of steamship entertainment. He has already told his wife what profane terms he wishes to apply to ping-pong as a way for a sensible man to spend an afternoon at sea; and she has also learned that he prefers to be polysyllabically damned rather than dress up in his pajamas, come down to the dining hall, and compete for a prize in the masquerade.

I admire Mr. Wells in these matters both for the strength of his aversions and the strength of his epithets. And so I leave him, sitting on a deck-chair, gazing blankly at the briny deep, with a cup of tea gurgling in his stomach, and a couple of sea waves slopping in his head.

THE PERFECT ANTICLIMAX

I had long been looking for the perfect anticlimax, and it was supplied by Charlie, the theatrical press-agent, describing how he manages to make a show succeed in a small town. He has taken charge of dozens of successful Broadway hits when they went on tour.

"The big shot in a small town," said Charlie, "is the newspaper editor, and the smaller the town, the bigger the shot. He's the fellow you've got to get on your side if you want to put your show across in a small town."

"And how do you go about it?" I said.

"Well, you find out if he drinks or if he doesn't. If he doesn't, you send him complimentary tickets for the opening performance, autographed by the leading lady. If he drinks, then of course you buy him a quart of whiskey."

"And just walk right in and hand it to him?"

"That's all. You tell him, of course, who you are and about the show you're bringing to town and then, with a big smile on your face, and a little bow, you deliver the goods."

"And then?"

"And then," replied Charlie, "not only do you get a good write-up for your show, but you're out a quart of whiskey!"

L. F.

BOOKS

JEWISH GIRL IN MODERN PALESTINE

SPRING UP, O WELL. By Dorothy Ruth Kahn. Henry Holt and Co. \$2.75

YOU lay down this brilliantly written, spirited, really admirable book with a sigh, and wonder if it has brought you an inch nearer to the answer to the question of what the Jews are, why they are, and what they can do about their present situation. It tells the experiences of a highly cultivated young American Jewish lady in modern Palestine. Since its appearance, the proposed partition of Palestine has aroused a world interest which lends new importance to what Miss Kahn here has to describe.

Into Tel Aviv, Jewish new city in Palestine, whirlwind of bustling energy, focus of hundreds of Jewish hopes, poured the most contrary, the most irreconcilable types of people. Tel Aviv was once "a little Moscow. Then a little Berlin. Then a little New York. And a little Cape Town. And today there are Americans who like crooners and banana splits and football. And Englishmen who like cricket and kippers and hate crooners. And Russians who like tragedy and sipping tea through a lump of sugar. And South Africans whose blood runs cold when they hear tea sipped through a lump of sugar. And Germans who like Wagner and thick sausages." Belief and unbelief, tradition and revolt. A union of flight binds the Jew: "To know what you irrevocably are; to flee from what you know you are; to be mysteriously drawn back; then to flee again; this is his heritage." Flight from a ghetto which is ever renewed, to a city which must "miraculously embody the spirits of Abraham, Isaac, and Jacob, and Moses and Spinoza and Disraeli and Herzl."

Catholics should read this book. It would be good if Catholic priests and nuns were to read it; think over it; pray over it. Many a non-Jewish eye will be opened by the revelation of a Jewish girl's soul in the chapter, "Elderdown." No one will forget Miss Kahn's sharp etchings of the Holy Land. Difficult to interpret as are some of these Jewish joys and sorrows to the Christian mind, it is well that we know, and know deeply, what these joys and sorrows are. They emphasize all the more clearly those joys and sorrows which are the common lot of all humanity.

PETER J. FRIENDLY

ORGANIC DEMOCRACY

ANARCHY OR HIERARCHY. By S. de Madariaga. The Macmillan Co. \$2.50

THE former Spanish Ambassador to the United States has given us a very valuable study. A lifelong friend of liberalism, he presents, with the finality of expression that marks his writing, the whole of the indictment against the present-day perversions of democracy. When he goes on to sketch the lines along which democracy should reorganize, he is less happy. What he really upholds is a form of the corporative state from which all absolutism is excluded; but this is buried in a vague and cloudy terminology, and is inadequately imperfectly conceived. His ideal is organic democracy, which takes cognizance of the multiple and interrelated vital activity of its citizens, and promotes the welfare of the body politic as a whole, instead of our present arithmetical democracy, which decides issues and determines policies by a mere counting of heads, and so often seeks the advantage of a particular group or class.

He lists effectively the mental attitudes which are corroding society: Liberty understood as an absolutely individualistic right and extended to many individuals incapable of administering it or indifferent to the duties which it implies; equality, felt as a leveling agent, inimical by instinct to all hierarchy, to all specialization, to all competence and even to all natural difference; democracy, transferred from the ideal and normative plane of aims to the immediate and empirical plane of methods; capitalism, left free to roam in search of its prey and allowed to fall back on the State for help when its chase has proved too dangerous; labor, convinced that in it resides the productive power of the nation and resentful of the other classes as despoilers of its own property—all these forces are disruptive, divergent, all work within the State as grave diseases within the body, for all are directed to fostering the interests of individuals or of classes, but not that of the State conceived as an organic whole.

In the actual working out of democracy the following weaknesses have developed: a crippling paucity of leaders; an invasion of technique into the field of government, transferring sovereignty into the hands of the irresponsible expert; the invasion of economics and finance; the tyranny of producers; the irresponsible and unfettered power of the private press; and the internationalization of power, which has transcended territorial boundaries and so weakened the influence of the individual State.

Señor de Madariaga is steeped in the European tradition, and so rejects the absolute State unequivocally. The march of his thought frequently suggests an affinity with Scholasticism (even though he arrives by an elaborate argument at the curious view that the end of man is experience). He is at his best when with temperate detachment and keen insight he is sounding the complex psychological currents flowing in the political world today.

GERARD J. MURPHY

STILL IN A FAR COUNTRY

A LONG WAY FROM HOME. By Claude McKay. Lee Furman, Inc. \$3

WHEN Claude McKay, New York-Jamaican Negro poet and novelist, had trouble in Moscow getting into the Communist Congress, he appealed to his friend San Katayama, Japanese Communist delegate and former student at Fisk University. The trouble came from the American Communist delegation, who whooped up the Negro in the abstract, but were not so keen on his concrete personality. "Leave everything to me," said Mr. Katayama, "and we'll see if they can get you out of here and prevent your attending the Congress. I'll talk to the Big Four about you."

The Big Four were Lenin, Trotzky, Zinoviev and Radek. They gave Mr. McKay the most cordial embraces. He was photographed along with them, as with Zinoviev, Bukharin, Clara Zetkin; "with officers of the Soviet fleet the army and the air forces; with the Red cadets and the rank and file; with professors of the academies; with the children of Moscow and of Petrograd; with delegates from Egypt, India, Japan, China, Algeria."

Well, Lenin is dead; Radek was recently referred to by the Moscow press as a "former Tsarist writer," and Trotzky, Bukharin and Zinoviev are now in Moscow the symbols of Fascism, treachery, counter-revolution, of everything diabolically wicked. Mr. McKay is a charming gentleman with a splendid presence and a gift of intel-

lignant, humorous speech. But were he to return to Moscow today with that bundle of photographs, or were he to attempt to open his lips on Moscow platforms in 1937, he would recline of a summer morning in the basement of the Lyubyanka with a couple of bullets in his head and no flowers for his coffin.

He made a good many homes or temporary abiding places in Bohemia, before and after his Moscow experiences. They brought him assorted delights mixed with many sour moments, sheafs of compliments, certain triumphs. Some of the delights are recounted with typical Bohemian frankness, some of the compliments rehearsed. At one stage in the pilgrimage he read Francis Thompson's *Hound of Heaven*, became infatuated with it, has never been quite able to forget it. One suspects that the burnt-out rockets left the same charred sticks in his hands that they leave to all other mortals who trust senses and passions as a guide to conduct; as they did to Francis Thompson. But, unlike Thompson, he has not yet been able to find the fire that will not flicker out, the pulp beneath the rind. He seems still to bask in the moonlight of memory.

Claude McKay has been fooled by much nonsense in his life, and has also seen through some foolishness, including the elaborate hoax of Gertrude Stein. He does some philosophizing of late upon the Negro's racial destiny. Or is it just another theory to pass away the time?

But he is still a long way from home. With his years and his brains, he should be man enough now to start looking for the homeward path in earnest. The story he tells in this book will instruct many a white reader on what the vagaries of our supposed civilization mean when they are translated into the feelings and doings of a racial group, now submerged, but which, when it has once emerged, will ask of us a stern accounting for the bad example we have set to it. JOHN LA FARGE

DAYDREAMER OF AMSTERDAM

SPINOZA ET LE PANTHEISME RELIGIEUX. By Paul Siwek, S.J. Paris, Desclée de Brouwer. 20 fr.

SO BADLY needed is this book indeed. And so badly needed is a similar one in the English language: a book giving, in English, some great Catholic scholar's version of Spinoza and his influence.

Father Siwek, S.J., was the ideal man for the task. He is a Pole, Doctor of Philosophy, Theology and Letters in the Gregorian University at Rome. His writings hitherto have been in Latin, German and French (in addition to his native Polish). Some idea of Father Siwek's tremendous competence and great learning can be given by comparing the intellectual and stylistic flavor of this book with the flavor of its preface by Jacques Maritain.

The prestige of Spinoza among modern pagans is great. Marxist sophomores from New York University peddle some kind of a journalistic abomination on the streets of New York City called *Spinoza Review*. Voltaire praised him (in company with Julian the Apostate). Goethe, in his moments of high and dyspeptic Olympianism, referred to him with devotion. All the near Christian-mystagogues in the history of modern philosophy (Lessing, Renan, etc.) have smacked their lips over him. An escaped rabbi, Lewis Browne, wrote a book called *Blessed Spinoza* a few years ago, in which nothing was told about his metaphysics or ethics as a system and "Blessed" Baruch was painted for our edification in the Bernarr Macfadden manner as a sort of predecessor of Rabbi Stephen Wise.

Father Siwek shows, in this volume, a great sympathy with Spinoza, the neurotic day-dreamer of Amsterdam. He traces the origins of his thought among medieval Talmudists and decadent Thomists. But, in the latter portions, this able author concentrates on the natural antagonism between all dishwater abstractionism and the

living solidity of the *philosophia perennis*, guaranteed by the Church.

All of us who are in communion with the Church and are fed—intellectually too—from her life, feel a natural repugnance to Spinoza's *amor intellectualis Dei* and Voltaire's unexacting *dieu des philosophes et savants*. Father Siwek's book brings this inevitable opposition into a clear and beautiful light. DAVID GORDON

BOOKS IN BRIEFER REVIEW

A THOMISTIC INTERPRETATION OF CIVIC RIGHT IN THE UNITED STATES. By Joseph V. Trunk, S.M., M.A., S.T.D. University of Dayton Press.

IN these days of work and wage troubles the ordinary man is more disposed to regard his own economic comfort and security than to worry over any frustration of his abstract rights; and this inchoate attitude is becoming more and more defined in the writings of popular historians and politicians. One cannot, then, but welcome a book which undertakes "to find the justification of American legal institutions as to civic right in the law of God and of His Church, as so lucidly expounded by St. Thomas." The author's general conclusion is that the Constitution is an effective safeguard of all man's rights. However, he is more especially concerned with those civic rights explicitly guaranteed by the Constitution, namely, religious liberty, freedom of speech, freedom from search, and certain judicial and electoral rights.

The author prefaces his treatise by an analysis of the concept of right in general; yet he fails to make a parallel analysis of the concept of justice, an omission which is prejudicial to clarity. By way of an introduction to the discussion of civic right in general, the notions of society and civil authority are elaborated. On the question of civil authority the author defends as certain the "Consent Theory" associated with the name of Suarez. A brief mention is made of the doctrine of Taparelli, whereas nothing is said of the theory of Zigliara.

A cognate problem to that of civil authority is the question of the right of suffrage, which the author holds to be a connatural right. Similarly, with regard to the right to hold office, the thesis is defended that "*per se*, the elective system alone is natural and justifiable." An accurate treatment of this entire question is contingent on a right understanding of the organic nature of civil society. The liberal democratic ideal which regards the state as a collection of identical units is radically opposed to the Christian concept of society in which the principles of status and hierarchy are strongly operative. However, the author has omitted any discussion of this point.

This treatise could have been shortened in length without any notable loss in value.

THE MYSTERY OF THE CHURCH. By Humbert Clérissac, O.P. Sheed and Ward. \$1.25

PASSIONATELY desired by Father Clérissac was "that intelligence and beauty might come back to their Lord," in the words of Jacques Maritain, most famous of the famous disciples of this great leader of the French Catholic renaissance. The *Via Regia* for this return, in his concept, was the revival in all its plenitude of the integral Catholic doctrine of the Church: the Bride of Christ, the "city of God which is new Jerusalem."

This wonderful little treatise is a sublime contemplative outline of this doctrine, beginning with the Mind of God, and the proposition: "The idea in which God sees and loves the Church is His Son. . . . The Father's loving contemplation of the Son which dates from all eternity, has always seen in Him the head of an immense body and thus has also seen the Church which is this body."

"The whole mystery of the Church," writes Father Clérissac, "lies in the equation and convertibility of these two terms: Christ and the Church. This principle clarifies

all the theological axioms concerning the Church." The Church is studied in her personality conferred upon her by the Holy Spirit; in her analogy to the Incarnation; in her hieratic life, the nature of which is summed up in four clear and comprehensive propositions; her prophetic office; her relation to the individual soul. "Man needs both the city and solitude," says the author. "The Church, the perfect city, is also the Thebaid of souls." Under the "maternity" of the Church are studied her jurisdiction and relation to the temporal power.

Lofty theological concepts are expressed in plain and modern language. Yet it is not all high theology. Wisdom in practical matters is expressed in the chapter on the "Mission and the Spirit," with the experience of De Lamennais as an example. This wisdom was the fruit of the prayer and suffering that characterized Father Clérissac's life; a life hidden in God, but mirrored in the dignity, simplicity, and unearthly sweetness of this truly classical work.

THE SEPARATION OF CHURCH AND STATE IN ITALIAN THOUGHT FROM CAVOUR TO MUSSOLINI. By S. William Halperin. University of Chicago Press. \$2

THIS book is the first of three projected monographs on Italo-Papal relations during the years 1850-1929. It is a small volume of about a hundred pages, well written and well documented. The arrangement is logical and the presentation of the matter very clear. The author has tried to be entirely objective in his attitude to all the theories with which he deals, and there is not an unfair statement in the long exposition, though the use of a few adjectives and a few phrases such as *reactionary*, *brilliant*, the *intransigent clericals*, and the rather curious omission of all consideration of the influence of Leo XIII show that Mr. Halperin's own sympathies are with the separatist theories of Cavour rather than with the Left or Right parties which attacked them.

The first three chapters are devoted to an account of the development of Cavour's separatist programs by those who followed and those who opposed. Chapter IV is "Separatism in Transition" and the final chapter gives a picture of the Fascist solution of the problem of relations between Church and State in 1929.

The book will be entirely satisfactory to historical research students, for it does well what it sets out to do. But there is one further service of which the general reader who is not a specialist would gladly avail himself. After so much study could not the author give us something besides facts? Could he not have added a chapter on the conclusions he has drawn from so much information? A teacher, and all writers are teachers, has the privilege and, we think, the duty of sharing with his student the wisdom that remains as the fruit of so much scholarly work.

TO HEIGHTS SERENE. By Sister St. Michael Cowan. Benziger Bros. \$1

IN the course of wending our way along the road to eternal life many tribulations and sorrows are met on the highway, some souls receiving more than others. The Christian battles his way onward, ever striving for the peace that can only be found in union with Christ. Now there are those who are weak and who fear to meet and give battle to the forces that waylay them, but fain would flee if they could these trials and seek a route sheltered from the dangers that constantly beset them. The object of this little book is to suggest such quiet trails where protection will be found so that they may go serenely and joyfully on their way and attain to Heights Serene. We are assured that joy is as necessary to progress in virtue as in other conditions of life.

It is nice to see a Catholic nun undertaking a work of this kind and sharing not only with her fellow Religious, and with spiritual-minded layfolk as well, the fruits of her meditations and her experience. There is a certain pleasure even about spiritual writing when it comes from the pen of one who speculates in spiritual matters only as the outcome of what she has first practiced.

SEPTEMBER begins the new season of autumnal activity. Our parishes and institutions will be planning money-raising affairs, remodeling activities, new features for the adornment of our churches, and a hundred and one other improvements which have seemed too great an effort during the dog days of summer. It therefore seems appropriate in this place to make another appeal for the patronage by the Church of those of her own children who have special talents in this field to place at her disposal.

In a recent number of the London *Catholic Herald* appeared an article by H. P. R. Finberg, the guiding genius of one of England's fine printing establishments, lamenting the fact that he could not find Catholic work to which to devote his talents as a designer and producer of good printing. He points to the fact that a considerable number of England's best typographical designers are Catholics, whereas Catholic printing in general is, if anything, well below the average in distinction. He goes even further, and points out that this same condition applies to the arts in general, and he indicates the apologetic value of using good Catholic talent in place of the dubious commercialism which seems to be the rule in his country.

To us here in America it may prove carrion-comfort to feel that our fellows in Great Britain—despite the Catholic renaissance of which we hear so much—are in no worse state than ourselves. We, at least, can feel that some beginning has been made in this country to use the talents of our ablest Catholic architects, artists and designers.

But we still have a long way to go. The use—and even the recognition—of Catholic talent has only begun to exist. Throughout our country young Catholic artists are waiting and eager to work for the Church, but receive little encouragement. May I respectfully suggest that our clergy and laity both make it a duty—and a pleasant one at that—to seek out this talent and give it scope?

This is not to imply for an instant that a Catholic artist or designer should be employed in preference to a non-Catholic if the latter is far better qualified. It is only to ask that, all other things being equal, the Catholic be employed for Catholic work.

Often, in urging this matter in conversation, I am told that it is almost impossible to discover Catholic artists for any given undertaking. In this there is an element of truth. But as time goes on, it will be less and less true. Catholic magazines are helping to discover Catholic talent to their readers. It has been my fixed policy in this column to call attention to Catholic artists whenever occasion presented.

It is now almost a year since this column was inaugurated. The greatest difficulty in conducting it has arisen from the fact that limitations of time and space have forced me to concern myself chiefly with artistic events in and about New York. There are, of course, exhibitions and developments of great importance taking place in other parts of the country, and yet it is difficult if not impossible honestly to write of these without opportunity to see them at first hand. There is nothing more deceptive than hearsay when it concerns art, since the element of personal taste and preference is one which cannot be "discounted," as Wall Street discounts a piece of good or bad news—or even as it discounts a rumor.

It is impossible—or almost so—to write on the basis of what others say, and photographs are always deceptive. To hope that one's travels shall exactly coincide with events of interest elsewhere is idle.

What then can be done to make this column more national in scope? Perhaps some of the readers of AMERICA can supply an answer. HARRY LORIN BINSSE

FILMS

AN ORPHAN BOY OF VIENNA. This is a distinguished importation from Austria which deserves to find a wide audience among discerning moviegoers. It is a different sort of musical film, featuring the Vienna Boys' Choir in excerpts from Handel, Brahms, Mozart, Schubert and Strauss against the background of a quietly humorous and tender story. Something of the rollicking communal life enjoyed by the choristers is revealed in the career of an orphan boy who is adopted by a street musician and given an opportunity to join the institute. While in the Tyrol, where the choir conducts a hotel to help defray expenses, the newcomer is suspected of theft and maintains silence out of fear that his friend, Sister Maria, may be accused. But the mislaid money turns up after the boy has narrowly escaped drowning and is saved by the constant care of Sister Maria. The action is leisurely and the situations unpretentious, but there is a strong emotional appeal which is considerably heightened by the excellent performances of Julia Janssen, Hans Olden, Ferdinand Maierhofer and the young hero, Toni. The picture should prove of special interest to Catholics, to whom its atmosphere and its direct and reverent treatment of things sacred will be a refreshing contrast to Hollywood's occasional religiosity. It is recommended as a splendid entertainment for all. (*Meteorfilm*)

IT'S ALL YOURS. Excellent comedy has been made from the familiar triangle of heiress, fortune-hunter and true love by this film's use of humorous characterization, nimble dialogue and original situations. Then, too, it is played to within an inch of its long life by a happy cast which gives out animation and sparkle at every turn. When the wealthy Mr. Barnes dies, his fortune is left, not to a playboy nephew, but to his subdued and decorous secretary who is in love with the gay young man. The well-laid plan, which included marriage for the young people, goes astray when the nephew decides he does not love the plain lady for all her money. He changes his mind, however, when a designing baron introduces the note of competition. Madeleine Carroll is the lovely lady who emerges from an office chrysalis, and Francis Lederer manages his light role with deftness and charm. Mischa Auer, Charles Waldron and J. C. Nugent assist in the fun which Director Elliot Nugent keeps moving at a lively pace. It is light amusement of a high grade. (*Columbia*)

THIN ICE. The graceful skating of Sonja Henie lends a distinctive note to this romantic story of the Swiss Alps. There is a slightly Graustarkian savor to the plot in which the dashing Prince Rupert, *incognito*, falls in love with the skating teacher of a mountain inn. Attending an international conference, he takes a holiday to enjoy the sports and woos the accomplished Lili in the guise of a reporter. Gossip hastens the denouement and everyone is pleasantly surprised. The film is a visual treat, featuring the Olympic star's skating routines and remarkable ice ballets. (*Twentieth Century-Fox*)

WILD AND WOOLLY. The latest adventure of Jane Withers gives the little star an opportunity to sing, dance and extricate her elders from difficulties in the traditional style of child players. When bank-robbers turn a commemoration celebration at Mesa City to business ends, Jane gives the alarm and helps her grandfather round them up in time to be elected sheriff. Younger audiences will probably find it exciting throughout but there is little to it for the grown-ups. Walter Brennan, Jackie Searl, Pauline Moore and Berton Churchill fill out the cast. (*Twentieth Century-Fox*)

THOMAS J. FITZMORRIS

EVENTS

NEW trends took shape. . . . Criticism by leading convicts concerning lack of air conditioning, scarcity of radios in American prisons is bearing fruit. North Carolina announced a prison with air conditioning and radio facilities for each cell. . . . Hens wearing spectacles appeared in Massachusetts. Experiments showed that old hens equipped with glasses lose their proneness for fighting. . . . A movement to install radios on dogsleds in Alaska was launched. . . . Citizens begging on the streets in order to pay their taxes were seen. A New York property owner, arrested for boulevard begging, declared the law should be relaxed to allow that part of the population which pays the taxes to beg from the part which gets the tax money from the government. Otherwise, he said, people living on the government will have to seek other means of support with attendant inconvenience. . . . The new movement to boo commercial advertisements in cinemas received a setback. In Georgia, the Tifton Boogie Club was restrained by a court order from further boogieing. The case may be taken to the Supreme Court, cinemabooers said, as the basic right to boo is threatened. . . . Forgiveness in a touching form was glimpsed in California. A spinster, one arm amputated, forgave her pet chow dog for biting her so severely. . . . The difficulty of distinguishing objects when one is running fast was demonstrated in New York. A policeman aiming at a fleeing burglar shot his own finger instead. . . . The value of a tenacious memory was revealed in Minneapolis. A bank employee remembered his pay check thirty-nine years before was four cents short, was awarded the money without interest. . . . Duelling continued breaking out. Two Italians quarrelled, duelled. The challenged, given the choice of weapons, selected a spade. The challenger chose a pickaxe. After honor was vindicated, both gentlemen were hospitalized. . . .

The inability of pythons and dogs to be pals was seen in South Africa. A prospector chained his watchdog to a tree, fell into a doze. When he awoke, he saw the chain but not the dog. The pet was inside the python, which could not move because of the chain. . . . The break-down of parole was again manifested. A Yonkers police dog, sentenced to death for biting a naturalized citizen, was paroled. He went out, bit an unnaturalized citizen. . . . A new kind of fishing trip was developed in New York. A man fishing through a store transom, catching merchandise with his pole, was observed by a curious policeman, arrested for fishing without a license. Announcement that the transom would be shut in future discouraged other anglers. . . . Science continued pushing on. An Asbury Park inventor announced development of a pill to prevent drowning. Anyone desirous of not drowning has but to swallow one pill before each plunge. People more susceptible to drowning are advised to take two pills before each dip. Fear that the pills may ruin the life-preserver business, increase unemployment among lifeguards, was expressed. . . .

The drive against overpopulation continued. . . . Japan perceiving that China was threatened with acute overpopulation kindly volunteered to remedy the matter. As the Jap bombs exploded fear of overpopulation was departing from China. . . . Birth-controllers in the United States, horrified at the loss of life caused by Jap gunners, were themselves bringing about a much greater loss of life at home. . . . New York for the second time reported a decline in school attendance. Jap gunners do not need to worry about the United States. We are killing ourselves off, saving them the trouble. The process may prove to be quite a bit slower, but it is just as sure.

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